

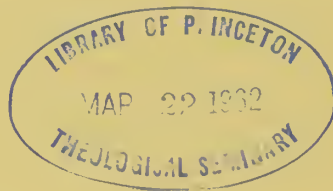
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1896



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No. 60.—NEW SERIES.]

DECEMBER, 1896.

[PRICE ONE PENNY.]

## DEVELOPMENTS IN INDIA OF THE PAST THIRTY-FIVE YEARS.

By REV. MAURICE PHILLIPS, OF MADRAS.\*

### I.

THE work of Christian Missions has developed marvellously during the last thirty-five years. In 1861, the year in which I arrived, there were 479 foreign Protestant missionaries and 97 ordained natives in the whole of India. In 1890 there were 857 of the former and 797 of the latter. The native Christian community increased from 138,731 in 1861 to 559,631 in 1890; and the number of communicants from 24,976 to 182,722. In 1861 there were 75,995 pupils in Mission schools, but in 1890 there were 279,716. In 1861 there were but few lady missionaries in India; in 1890 there were 711 Europeans and Eurasians and 3,278 natives. As six years have elapsed since the above census was taken the increase is much greater at present. The native Church has developed not only in number, but also in intelligence, manliness, self-government, and self-support. When I arrived there were small churches scattered here and there under the pastoral care of missionaries assisted by catechists, the majority of whom were men of comparatively low attainments. Now there are large churches in charge of well-trained native pastors, self-governing, and either partly or wholly self-supporting. No doubt that many more might be self-supporting if the native

Christians could be moved to feel their responsibilities more keenly. More self-sacrifice on the part of the churches and the pastors is an urgent necessity, so that the former may contribute more liberally and the latter be satisfied with what the churches are able to give.

The native Christians have grown considerably in importance and respectability as a class. There were but very few occupying high positions, from a worldly point of view, when I came to India. Now they commendably push themselves forward in the race of life, and compete successfully with other classes for positions of honour and emoluments. They are found to-day among all trades and professions, among those who occupy positions of trust in the Revenue, Judicial and Medical Departments of Government, and one has lately been elected a member of the Legislative Council. Many more would be occupying high positions had missionary societies expended half the sum in educating them which they annually expend in educating Brahmans and well-to-do middle-class Hindus.

### II.

The changes (a) Social, (b) Moral, and (c) Religious which I have witnessed give ample evidence that the work of Missions has not been a failure.

(a) Missionaries are the pioneers of female education. When I arrived they were grappling with the initial difficulties and pushing on the work in the face of formidable opposition. Now female education has taken such a hold upon the people that Mission, Government and private schools are scarcely equal to the demand! It is also successfully introduced into the homes of the people by lady missionaries, so that those wives who

\*One of a series of papers contributed by veteran missionaries the Calcutta *Indian Witness*.

were deprived of its advantages in youth may enjoy its blessings in mature years.

Infant marriage and the re-marriage of widows are now agitating Hindu society. Both customs are being gradually undermined. The change of opinion on infant marriage is so pronounced as to enable the Government to raise the age of consent, and several widow marriages have taken place. The contemptibly low feelings with which Hindus regarded their women are slowly giving way before nobler sentiments.

Caste as system is still supreme, but it is losing its power over individuals, who, if they could act with impunity, would discard it. Many of the parents and relatives of those who embrace Christianity would gladly allow them to dwell in their homes were it not for fear of the degradation and suffering involved in being outcasted. In proportion, however, as individuals emancipated from caste prejudices increase, the power of caste must decrease and ultimately vanish.

(b) There is a keener sense of right and wrong, and a greater desire to do the former and shun the latter than used to be. There is less corruption among those in authority, less oppression of the poor and outcaste by the higher classes, and less falsehood and impurity. It is a singular fact, well worth mentioning, that much more horror is expressed when a Christian is found tripping than when a Hindu is found tripping. Hindus expect Christians to be better than themselves, and oh! that all Christians would always work with that fact before them!

Efforts are being made to purify the homes and the temples. Many denounce the presence of dancing girls, the recognised prostitutes of India, in the temples; and a movement is going on to exclude them from their feasts and social entertainments. Some time ago a large number of Hindus in Madras sent a petition to the late Viceroy and the late Governor of Madras begging those august representatives of the Queen-Empress to help them to put down this evil by abstaining from entertainments where dancing girls are present. They received a curt reply in the negative! Alas! English ladies and gentlemen find pleasure in such degrading entertainments!

(c) Though the Hindus as a nation are still gross idolaters, there is ample evidence that the Christian idea of God is dawning upon them. They clothe Vishnu and Siva with that idea, for they like to think of each as a spirit, invisible, almighty, omniscient, full of love and full of pity, rather than as the monsters of iniquity which their sacred books represent them. And the Vedantist, whose creed demands him to regard God as void of all qualities, as an abstract entity, the sum-total of all existences, which can only be described by "Wo, Wo," as one who is sentient and capable of sympathy. This gradual evolution of the Christian idea of God is very interesting and of profound significance. The Christian doctrine of prayer is also gradually banishing the old doctrine of *Mantras*, and many Hindus find prayer in the Christian sense their consolation rather than the

mechanical repetition of vain and, often to them, meaningless forms.

Christ is widely acknowledged as not only an incarnation of God, but as possessing an ethical character much more like the idea of God than Rama or Krishna. And the future state of the Gospel is liked better than that expressed by metempsychosis.

A general movement towards Christianity has lately commenced on the part of the pariahs and other low castes. The motives behind this movement are not the purest. It is not caused by a deep conviction of sin and a strong desire to be saved, as much as by a desire to better their worldly condition, to emancipate themselves from their social misery and the tyranny of the higher classes. They want friends and guides, and they find them in missionaries; they want a power to elevate them, and they find it in the Gospel. Are we to despise them on account of their motives? By no means. Let us do all we can to elevate them. God has always worked from the lower to the higher: this is the Divine method as revealed in nature and grace. Let us, then, do all we can to evangelise the lower classes. They are the foundations of the Hindu caste system, and if by evangelising them we destroy the foundation, the caste system of India must disappear.

All the changes mentioned hitherto are favourable, and augur well for the future of Christian work in India. There is one change, however, which is both unfavourable and disappointing. The educated are more antagonistic to the religion of Christ than they were years ago. I remember well how highly they spoke of Christ and Christianity when I arrived, and how they identified themselves in large numbers with the Brahmo Samāj movement. The Brahmo Samāj, from which so much was hoped, is now moribund—much weaker in numbers and influence than formerly. The cause of this retrogression on the part of the educated is partly the pride born of false patriotism. Educated Hindus clamour vociferously for more share in the government of their country, and I don't blame them for that; but this clamour has brought with it a conviction against Western thought and Western religion. Years ago educated Hindus were glad to have a talk with missionaries whenever they could, but now the reverse is the case, unless they can gain some worldly advantage thereby. Even the fact of a book having a missionary for its author is enough to condemn it! Hence those who are religious among the educated are religious according to their best books, which means the reading of much Christianity into them, unacknowledged, of course; but those who are irreligious are atheists or agnostics: both are opposed to Christian work.

### III.

I have no space to write more on the last point than that the prospect of mission work in India to-day is as bright as the promises of God, and the promises of God are as bright as the sun at noon-day! Let our motto then be—Labour, labour! Victory, victory!



## FROM THE FOREIGN SECRETARY.

THE news, contained in the Minutes of the Proceedings of the Board, that the Directors have decided to reopen the Kachhwa Mission, and to send back Dr. R. J. Ashton as its missionary, cannot fail to be welcomed with great satisfaction by many friends of the Society. The determination to give up that station was not only a very painful beginning to the history of the second century of the Society's work, it was also decidedly a declaration that no new form of effort should be attempted to rouse the indifference and to reach the intelligence of the people in the Mirzapur district. The decision to recommence the work has its chief significance in being an expression of the determination not to despair, even of the hardest and most unpromising field, until every form of Christian effort and every influence of Christian life has been allowed a full opportunity of pleading with the people. It must be confessed, however, that the decision to re-open the station was arrived at only after very serious discussions with not a few misgivings. The principal reason which led the Directors to withdraw Dr. Ashton from Kachhwa unfortunately exists to-day in almost as great force as it did twelve months ago. The finances of the Society have not yet shown much sign of improvement, and not a few of our friends still doubt if it is wise at the present juncture to incur additional expenditure. Some who have been greatly interested and touched by Dr. Ashton's earnest appeals, and who have been troubled by the thought that the Society was beginning to retrench at the very time when it was praising God for all the blessings of a wonderful past, have expressed in a very tangible fashion their desire that the work should be recommenced. Several special contributions have already been promised towards the additional expenditure which will be involved by the Board's decision. I cannot help hoping that not a few others will follow, and that the faith of the Directors will find its reward in enough being guaranteed for the support of the work in Kachhwa during the next four or five years to relieve the Society of all anxiety.

THE interest felt in our missionaries and their work sometimes shows itself in very practical and sensible ways. Messrs. Burroughs, Wellcome & Co., the well-known firm of chemists, have often gladdened the hearts of young missionaries on their appointment by presenting them with serviceable and valuable medicine chests. I am glad now to be able to acknowledge a gift of a similar kind which came through Messrs. Howard Lloyd, & Co., of Leicester, from an anonymous friend of missions—a lady who is a member of the Church of England. Beauti-

fully fitted and well-furnished medicine chests were presented by this lady to those members of the outgoing party of missionaries this autumn who were likely to make a good use of such provision in their mission work. The missionaries who received the medicine chests have expressed in the most grateful and enthusiastic terms their appreciation of the generous gift.

TROUBLED South Africa appears to be in a more serious condition than ever. The rinderpest which has wrought such havoc in Matabeleland and Bechuanaland has now found its way into the Cape Colony, notwithstanding all the efforts of the Government to check it. It looks as if the whole of South Africa would before long be entirely stripped of the cattle which have in time past been one of the principal sources of sustenance and wealth for the European farmer, as well as for the native. Fortunately, in Bechuanaland the construction of the new railway is giving employment to large numbers of men, and is making the importation of grain for food much easier than it would otherwise have been. Nevertheless, the distress among the poorer people, especially of the tribes ruled over by Sebele and Bathoen, is likely to be very severe during the next three months until the coming harvest has been reaped. Amidst the general gloom it is pleasant to have a ray or two of light. Mr. Howard Williams reports that there is a remarkable spirit of inquiry and of prayer among a large number of the people. From Matabeleland also we learn that the natives are gradually returning to peaceful life, and that the friendly tribe at Bulilima and those who lived at Hope Fountain are already settling down again, fear of the rebels having hitherto made this impossible. Mr. Carnegie has begun regular services and a school at Hope Fountain, amidst the ruins of the Mission premises; Mr. Cullen Reed is reorganising the work at Bulilima; and Mr. Wilkerson is having his first experience of missionary life and labour among the few who venture to come back to Inyati. We thank God for these evidences of an improved state of affairs.

R. WARDLAW THOMPSON.

## FROM THE HOME SECRETARY.

OUR financial position has slightly improved during the past month, but our general purposes receipts still amount to some £600 less than the receipts for the corresponding period of last year; while our legacies are more than £2,000 less. We are also incurring a larger expenditure, and have to meet the adverse balance of £3,365 from last year. This does not sound hopeful; but I try to encourage myself by the efforts which I know are being made in many parts of the country to secure the twenty per cent. increase which the Directors have asked for in the annual income.

ON the first Sunday in the New Year our churches are requested to make the annual Sacramental collection for the funds of Widows and Orphans and Retired Missionaries. A special circular will be issued toward the end of the year. If our friends could send us £5,000 from these collections, the charges upon the fund would be met. Our average deficiency is £400 or £500.

THE Week for Special Prayer, Thanksgiving and Self-denial has been fixed for February 21-27. Are we to see, this year, a revival of the interest the week at first awakened? The financial proceeds have shown a strange falling off. The amounts are as follows:—1892, £9,662; 1893, £7,791; 1894, £6,081; 1895, £3,569; 1896, £2,816.

MAY I appeal once more for a redistribution of our deputation work? Churches will soon be making arrangements for 1897. After pondering the following figures will they try to lessen the pressure in October, November, and March, by transferring their missionary meetings, wherever possible, to December, January, April, or June? The number of appearances for addresses, lectures, or sermons, made by our missionaries and secretaries, for the twelve months ending October 31st, 1896, was 3,130—an average of 260 a month, or 60 a week—distributed as follows amongst the various months:—

October .....	599	April .....	156
March.....	537	June .....	148
November, 1895 ...	479	July .....	94
February .....	365	December, 1895 ...	89
September .....	349	January .....	61
May .....	199	August.....	54

If some of our churches which now have several visits would be content with one, we might hope to send a deputation to nearly every church in our constituency.

THE following notes from my correspondents may be of service:—

A friend who intends to give £5 as a Christmas gift asks if the L.M.S. could not hope for some Christmas gifts, and suggests that every householder should put an extra shilling (a larger sum would be better) in his own or someone else's box for Christmas.

The "Molepolole" Children's Band, at Abbots Kerswell, has recently shown the power of little—one farthing a week has brought in £4 in twelve months.

My reference last month to a missionary tennis party has brought me news of a missionary bicycle, the owner of which has let it out on hire at sixpence an hour when not using it herself, and devoted the proceeds to the London Missionary Society.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

OUR stock of the *complete* Annual Report (*First Form*) is entirely exhausted, but requests for copies still come in. May I, therefore, appeal to local secretaries and treasurers who possibly possess a spare copy or two to oblige us by returning the same to the Mission House? It is the *complete First Form* edition only that we need. We have a sufficient stock of the other forms.

By an unfortunate clerical error in the November issue, in a report of the Leicester Valdeictory Meetings, Mr. Edward Unwin was made to plead for the schools for the children of missionaries at Blackheath and *Caterham!* For *Caterham* read *Sevenoaks*. *Caterham* probably needs funds, and is an insti-

tution worthy of the most generous support; but it was for Walthamstow Hall, Sevenoaks, the School for Daughters of Missionaries, that Mr. Unwin was pleading. On the wrapper an advertisement will be found setting forth the School's claims and needs.

As an inset we give the Magazine programme for next year. Several new features will be introduced, and an effort be made to effect further improvements. Will our readers oblige by mentioning the *CHRONICLE* and *News from Afar* to their friends, with a view to persuading them to become subscribers?

ORDER forms, leaflets describing the magazines, circulars and envelopes for the use of magazine secretaries are now ready, and I shall be happy to forward the same on application. Congregations need to be canvassed afresh every year. Back numbers, to be issued as specimens, will be supplied, free of charge.

I TRUST that, in choosing Christmas and New Year's presents, the friends of the Society will include the "Story of the L.M.S." in their selection. The large edition, with wide margins, on thick paper and in superior binding, is specially intended for this purpose. For the young, too, the new volume of *News from Afar*, and other books, on sale in the Book Saloon at the Mission House, will be found suitable. Londoners should pay the Book Saloon a visit before Christmas comes round.

GEORGE COUSINS.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, October 27th, 1895.*—Rev. T. GREAR in the chair. Number of Directors present, 67.

The Board bade farewell to Miss Brown, returning to Madras, and Miss Gill, returning to Benares. The Foreign Secretary introduced the ladies, and referred to their special departments of work, which, in both cases, give promise of considerable development and extension. The Chairman addressed a few words of sympathy to the ladies. Miss Brown, in responding, expressed the pleasure she felt at the prospect of returning to her work. Miss Gill said she anticipated a time of great blessing in Benares. Even her old and proud Brahman pundit had confessed to her his belief, much against his will, that in fifty years' time Benares would be a Christian city. Miss Gill also appealed for a colleague for permanent residence and work at Dudhi. Later on Mr. R. A. Hickling, who is returning to South India, took leave of the Directors.

The Foreign Secretary having made a brief statement as to the deep and unflinching interest which the late Rev. Carr J. Glyn, M.A., of Witchampton, took in the work of the Society, the Secretaries were directed to write a note to Captain Glyn, expressing the value the Directors had attached to his father's kindly sympathy and interest.

It was decided to transfer Dr. J. G. Mackay from the Sihanaka Mission to the Mission in Farafangana, Madagascar.



*Board Meeting, November 10th, 1896.*—Mr. S. MASSEY in the chair. Number of Directors present, 67.

Mr. Massey, in a few words, accepted the position of Chairman. The Foreign Secretary introduced Mr. J. J. Bowrey, who is about to return to Jamaica, as one to whose valuable, disinterested services the Society and the Congregational churches of Jamaica had owed a great deal for many years past. Mr. Bowrey, who is the son of a former missionary of the Society, explained that the Jamaicans were not able to contribute so generously to religious objects as they did thirty or fifty years ago, because of the growing claims upon them to provide for the more adequate education of their own children. They still entertained pleasant memories of the work of the London Missionary Society in the island. Mr. Thompson then proceeded to introduce Miss Edith Benham, whose health now admitted of her returning to Amoy, where she laboured for about two years before illness compelled her to return to England. She was, however, now returning as a self-supporting worker. Miss Mary Brown, daughter of the Rev. J. Brown, of South Africa, was proceeding to Samoa to marry the Rev. A. Bevan Wookey; and the Rev. E. Herbert Lewis, son of the Rev. E. Lewis, of Bellary, South India, had been appointed to labour in the same Mission as his father. The Rev. J. G. and Mrs. Hawker were returning to Belgaum, South India, where they had laboured for thirty-one years. The Foreign Secretary bespoke the sympathy and interest of the Directors in the work which Miss de Selincourt, the daughter of one of their most active lady Directors, was, with three other ladies, going to undertake, independently of any Society, in Bombay. It was a new movement by which University women were going to offer the advantages of University training, combined with Christian teaching, to native women who were seeking to emancipate themselves from the thralldom of past ignorance. In introducing the Rev. Bowen Rees, of Matabeleland, to the Directors, Mr. Thompson spoke of his experiences of exceptional peril and trial. There were only four or five Matabele Christians, and of these one had found a martyr's death. Each missionary addressed the Board in response, Mr. Rees stating that in the last Matabele rebellion their (Mr. and Mrs. Rees') days were numbered, according to the Matabele mode of reckoning, but God had spared their lives.

The death of the Rev. J. Viney, of Caterham, having been reported, a resolution of condolence was adopted, the Directors standing.

The Board decided to reopen the work at Kachhwa, North India, and to re-appoint Dr. R. J. Ashton to that post.

Offers of service were accepted from Mr. Ernest W. Lewis (son of Rev. E. Lewis, of Bellary), for medical work; Mr. J. W. Hatch, of Western College; Mr. John Richardson (son of Rev. J. Richardson, of Madagascar); and Miss A. E. French (subject to her passing the usual examination); and the Board decided to place Miss Ethel Turner (daughter of Rev. G. Lyon Turner, M.A.), who has been engaged in work at Almora for some years, upon the permanent staff.

The Board sanctioned the marriage of the Rev. J. A. Joyce to Dr. Lucy Nicholas, of Berhampur.

It was decided to send a message of sympathy to Mrs. Chatterton upon the death of Mr. J. D. Chatterton, the honorary lay missionary in charge of building operations in connection with the South India District Committee.

## FROM THE SECRETARY OF THE WATCHERS' BAND.

LETTER FROM DR. GRIFFITH JOHN, OF HANKOW.

I HAVE much pleasure in giving below copy of a very welcome letter which I have just received from our highly esteemed friend, Dr. Griffith John, which I think every Watcher will regard as deeply interesting and full of encouragement and stimula

JAMES E. LIDDIARD.

"Hankow, September 28th, 1896.

"DEAR MR. LIDDIARD,—I ought to have written you long ere this to express my deep sympathy with you in the work of the Watchers' Band. I look upon the movement as having a unique and most important place in connection with our Society, both at home and abroad.

"We cannot do without *prayer—constant prayer, united prayer*. To attempt to carry on missionary work without prayer would be to court failure. With respect to this great enterprise, it may be said emphatically: 'Not by might, nor by power, but by My Spirit.' This is the great truth which gives soul and meaning to the Watchers' Band.

"Then there is the grand idea of uniting the churches in heathendom with the churches in Christendom in the same heartfelt petitions at one and the same time on behalf of the same parts of the mission-field. The thought that when we at Hankow are praying for India, or China, or Africa, or Madagascar, Polynesia, and New Guinea, there are more than 20,000 Watchers throughout the world joining us in the same petitions is most inspiring and strengthening. It seems to give volume and impetus to our supplications. We feel that we are not alone—that we are part of a great band of Watchers—and that, however few or feeble we may be, we belong to a host that is both numerous and strong. When the second week comes round, we cannot but think of the many thousands who are praying for China, and our hearts are cheered by the thought that so many are pleading for Hankow, and are remembering us by name.

"You would be pleased to observe how careful our native assistants are to announce on the Sunday the special field for which prayer is to be made during the week: 'Brethren, I wish to remind you that India is the field this week. Please do not forget to pray for India.' Or, 'Brethren, China is the field this week. Let us not forget our own country and our own people this week,' &c. Then at our prayer-meetings you would be delighted to notice with what earnestness the field of the week is prayed for. Of course, China is never forgotten; but the China week is marked by special fulness and fervour in the petitions. The Watchers' Band has done much towards bringing our converts into vital touch with the converts in every part of the mission-field. Their knowledge of the work has been enlarged, and their sympathies have been greatly broadened and deepened by the introduction of the Band.

"I congratulate you sincerely on the success of the Band at home and abroad. But there is much land yet to be possessed. Why should there not be a branch in every church; and why should not every church member be a Watcher?

"I am sorry to see what you say in the report about the Welsh churches. I find it difficult to believe that no branches have yet been formed in connection with them. Surely there is some reason for this. What can it be? It is not indifference to missions; for they have been showing an ever-deepening interest in the work. It is not that they do not believe in prayer; for the Welsh breathe the very atmosphere of prayer. You must endeavour to find out the cause of this backwardness, and try to put matters right. Let the Band be fairly started in Wales, and it will run like wildfire, and the Welsh Watchers will soon outnumber those in England.

"Wishing you every success in this blessed work, and with kindest regards, I remain, dear Mr. Liddiard, yours very sincerely,

"GRIFFITH JOHN."

### THE CENTRAL AFRICAN MISSIONS.

READERS of the CHRONICLE will have followed with anxious interest the various paragraphs respecting these missions which, during the past two years, have appeared at intervals in our pages. The Lake Mission has suffered greatly through the enforced retirement, in consequence of serious illness, first of Mr. W. H. Nutt, and then of the Rev. W. Thomas, and subsequently from the death of the honoured and loved Mr. Carson. All three of these brethren were victims of African fever in one or another of its insidious forms. By their removal the staff was sadly reduced. The Rev. D. P. Jones and Mr. and Mrs. Purves alone remained to carry on the work at *three* different centres—Fwambo, Niamkolo, and Kambole. Temporary arrangements, curtailment of operations, and the employment of natives for posts really requiring the European missionary became necessary. Indeed, until reinforcements could arrive, all that was possible for the reduced band to do was just to hold on and keep things together.

In May last, Dr. Mather, who had been at home on furlough, accompanied by the Revs. Harry Johnson and Percy W. Jones, left for Central Africa, and are now, we may fully trust, at the Lake. Writing of them and of the general position of affairs, the Rev. D. P. Jones says:—

“We were very pleased to see in the CHRONICLE that two new men have been appointed for Tanganyika. If they left England—together with Dr. Mather—in May, as I expect they will have done, they will probably arrive at Fwambo middle of August, or at latest beginning of September. Mr. Purves and myself will be heartily g'ad to see them, not only that we may be relieved of some of the responsibility at present borne by us, but also (and that is certainly a far more weighty consideration) that full advantage may be taken of the present favourable conditions under which we carry on our work in these parts. More and more people gather round us, more and more interest is evinced by the young in all that pertains to education and moral training, and the number of those who can read and write is now considerable.

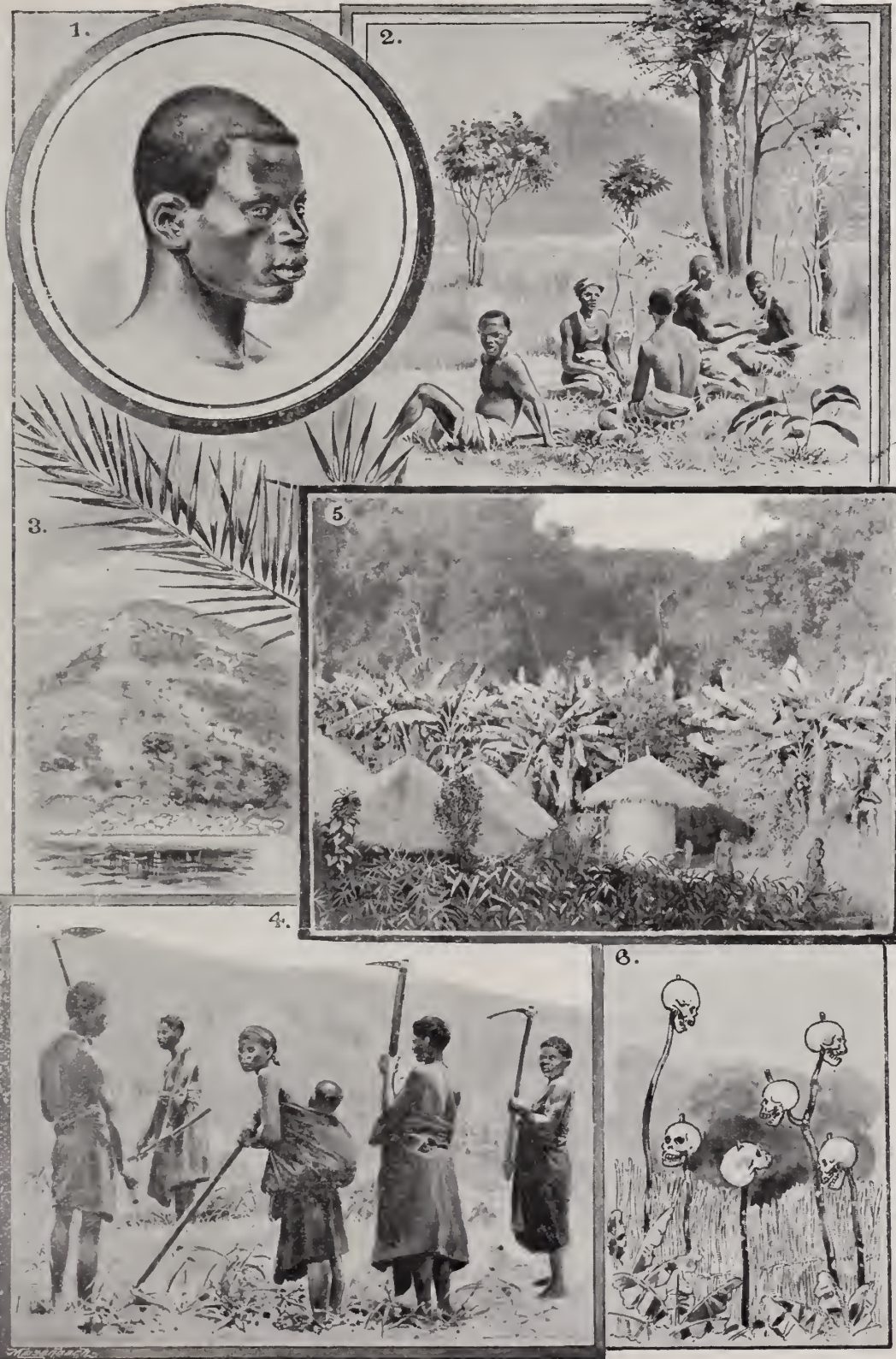
“My printing work is carried on under unfavourable circumstances, for I have often to go away and leave it, sometimes running down to Niamkolo to see that things are going in the right direction under native teachers there; and at other times to Sumbu or elsewhere to attend on a sick person; for unfortunately sickness has been exceedingly prevalent amongst Europeans this year. But a little is being done still, and although I have not yet finished a quarter of the book, I hope to reach *finis* before the end of the year.

“School work goes on as usual, a lad from Fwambo being the schoolmaster.”

Urambo is so remote from the south end of Lake Tanganyika that it has long been regarded as a perfectly distinct mission. Since the return to England on furlough of the Rev. T. F. Shaw and Mrs. Shaw, our artisan missionary, Mr. Draper, has been alone. But it is satisfactory and encouraging to learn from him that he is well, that the services are well maintained, and that the boys' school keeps up. He writes:—

“Since writing last, I am thankful to say, God has been good to me in giving me health and strength and great joy and peace to my heart; and, although there is so much to disappoint and worry in this work and to cast one down, yet by His grace I have been upheld and strengthened by the fact of knowing that it is God's work, and all is ordered according to His will. My daily prayer is that Jesus may be exalted among these people, both by my speaking and teaching, as well as by my life. On Sunday afternoon, the 7th inst., I went to see a chief who lives some four miles away, as he had sent to say he was very ill and would be glad if I would go to him. Just outside his village gate was a stench so awful that I felt almost sure fever would follow it, so I did not stay long, but hurried home, and, just before arriving, I felt the fever was on me. I at once went to bed, but did not properly get over it before Tuesday morning. Since then I have been quite well, and able to do all my duties. I had a similar attack from a like cause when I visited another chief last March, and last May I only had one attack, so altogether I have been very fortunate.

“Last May, the German commander in Unyamwezi sent me a letter inviting me to Tabora to see him, as in a few days he was leaving for the coast; secondly, that he might restore to me the value of some cloth of mine that was stolen near Tabora last October; thirdly, the change might do me good. As it was nearly two years ago since I had a change, I left on the 16th of last month, and arrived in Tabora on the 19th, and stayed seven days. Whilst there, both he and all the officers were very kind to me. They provided me a house, and each day I had my meals with them. The journey of sixty-five miles there, and the change of surroundings, did me a lot of good, and I arrived home feeling all the better for the trip. The European officers and caravan arrived in Ujiji about the middle of May, and are preparing a site for the station. There is no serious trouble whatever up-country—all is very quiet. This year, thousands of men have gone to the coast as porters, and in many villages not a single man could be found. And this exodus has made a great difference in the attendance at our services, as no less than fifty-four men, who came very regularly, and thirteen boys belonging to the school, have gone, and more are preparing to leave shortly. This is a most serious matter, as, to do real good, and make a lasting impression on the hearts of these people, it does seem that it must be done line upon line, little by little, and that constantly. However, the average daily attendance lately at the boys' school has been 51; the daily services about 120, and on Sundays about 250.”



LIFE IN CENTRAL AFRICA.

1. A TYPE. 2. BEARERS RESTING. 3. A BIT OF TANGANYIKA. 4. WOMEN HOEING. 5. VILLAGE SCENE. 6. A GRUESOME SIGHT.

## FREEING THE SLAVES IN MADAGASCAR.

(From a Private Letter of a Missionary.)

WE are living in such strange times I must send you some short account of the events of the last day or two. On Saturday, when we called on General Gallieni, he said he should wish to consult with us soon on the subject of slavery. The next morning the whole country was startled by the publication in the *Journal Officiel* of a decree of immediate and universal emancipation ("Tous les habitants de Madagascar sont personnes libres"). The news spread like wildfire. Some slaves were claiming their freedom before their owners had heard of the new law. It was a strange day for the people. Some were rejoicing, and some, of course, were full of disappointment and discontent. On the whole the people generally, around us here at any rate, took the change in a very quiet fashion.

We have since heard that M. Laroche acted in this matter quite alone. A telegram reached him on Friday or Saturday telling him he might free the slaves and must then resign his powers to General Gallieni. He had his printers guarded while the paper was being printed, and on Sunday morning it fell like a bombshell into the midst of the startled people.

This morning we have been told that slaves are ordered to go back to their owners. It is said they have misunderstood the law. How or why this sudden change has come about we cannot tell. It seems likely that the Government got frightened at the excitement likely to be caused by this decree of emancipation, and so are trying to recall it, or, at least, in some way to minimise its operation. What the end will be we cannot tell. It is not likely slaves will now return quietly to their old condition. Moreover, we hear the chief judge says the law is perfectly valid and cannot be upset; and as he is still supreme in all matters affecting property, the military may have to yield to him.

Monday, October 5th, 1896.—The law of Sunday, September 27th, was re-affirmed on Thursday, and in Imerina, I suppose, this question of slavery may be considered as settled. The people we come chiefly into contact with are taking the new law in good temper. Coming out of church on Sunday I heard a woman congratulating another, and I asked what it was about. "Oh," said the woman, "she is free. She is one of those who have 'come out of great tribulation,' as you were reading just now." I heard of one mistress who had a little slave-girl without father or mother. The mistress said to the child: "Now you are free, I am going to make a feast for you." So she bought a goose and gave the child a good dinner. In many families all the slaves have remained. In some, on the other hand, not a slave is left. I am astonished at the numbers who have left for distant parts of the country to go back to their own friends. In many cases they started on the Monday morning, the day after the law was published. Some few,

we hear, behaved very badly, grossly insulting their mistresses. Still, the prevailing feeling among us is, I think, surprise that the great event has passed off so quietly. We used to plan in our minds various ways of bringing about gradual emancipation, and here, by a stroke of the pen, the thing is done, and the fetters are struck from about a million slaves. The name of M. Laroche will be for ever associated with this event. Mr. S. and I have had a long talk with this gentleman this afternoon, as he called to say good-bye. He is, I am sure, a man full of generous purposes, and no Frenchman has ever had such a hold on the affections of the people. Never have they had a ruler who so studied their interests. The military party may crush this so-called rebellion, but unless just and conciliatory measures go along with the stern military rule, the people will not become loyal-hearted.

EARNEST prayer is being offered for Madagascar in many parts of the country. The break-up of mission work in country districts, the disturbed state of native thought and feeling, the changed conditions under which our missionaries have to carry on their work, especially as regards education, and the intrigues and aggressiveness of the Jesuits, naturally awaken considerable anxiety, and lead friends to pray for quieter and more prosperous times. We trust that they will continue to do so, and that more and more prayer may be offered.—ED.

### A CHINESE CHURCH MEETING.

BY THE REV. ARNOLD FOSTER.

THE following account of a church meeting, held at Hankow on the last Sunday in August, will give a glimpse into our church life and an idea of the personality of some of our members.

After the devotional services were over, the presiding missionary announced the names of two candidates for baptism, who came forward and then retired while the question of their admittance to the church was dealt with, and while testimony was borne to their knowledge of the truth and personal character. One of the two was an elderly man from the T'ien-mên district. His first acquaintance with the truth was through reading a portion of the New Testament, which he bought, some fifteen years ago, from a colporteur who had visited his neighbourhood. He had read this book diligently, and, later on, when our Mission chapel at Pa-tsz-nao was opened, he sought the instruction of our worthy evangelist, Mr. Yeh, and procured other portions of the Scriptures and various Christian books. His present knowledge of the Bible is that of a well-instructed Christian, and he expresses a great liking for the Epistles of St. Paul. In a private examination of candidates, held the day before the church meeting, he was asked if he was prepared for the persecution and opposition to which he would probably be exposed in his own village when it became known that he had been baptized. He replied: "Persecution won't hurt

me." "How so?" he was asked. "It may be the means of sifting me and confirming my faith in Jesus."

After both candidates had been accepted, as there was no other business before the church, the meeting was, as usual, thrown open that anyone might speak who had a word of exposition or of exhortation.

1. Mr. Wang, a convert of several years' standing, and a small shopkeeper in Hankow, got up and said: "Two Sundays ago one of the pastors preached to us from the words: 'Watch ye, stand fast in the faith, quit you like men, be strong.' I have been thinking a good deal of that verse since, and I should like to add a few remarks to the sermon we all heard. I have been thinking what an illustration the Apostle Paul's own life, as recorded in the Acts and in his Epistles, affords of what is meant by quitting oneself like a man. What a different man Paul was, from the day of his conversion, from all ordinary Christians, and even from the original disciples! Look at James and John with their self-seeking, coming to Jesus just to ask for themselves places at His right hand and at His left in His Kingdom! Look at Peter, that strange mixture of courage and of cowardice! Look at Thomas, with his doubts as to the Lord's resurrection! Look at any one of the twelve before he had received the Holy Spirit on the day of Pentecost, and you will see that, at the best, they were only men with a manliness that was *after the flesh*. But Paul was always, after his conversion, a *man* in the highest sense—a man with a manliness that was after the Spirit. Peter, James, John, Thomas, and the rest, no doubt, reached this higher manliness after Pentecost, but they had very little of it before. Let us be *men*—men, not of the type that the world approves—men after the flesh—but men after the Spirit."

2. Mr. Liu Ts'an-Kwei, the Chung King preacher who has been spending the summer in the neighbourhood of Hankow, spoke of a visit of several weeks he had just paid to King-shan. "I have been very much cheered," he said, "by what I have seen of the work in King-shan, and by my intercourse with the evangelist there, Mr. Wei Teh-shên, and with the converts. In particular, I was encouraged by a visit I paid to an old man who was dying. When I spoke to him, he said: 'My day of happiness is drawing near; I am soon to be with Jesus.' I thought to myself, What a transformation has faith wrought in this old man! Here is one who, a short time ago, had no hope of happiness beyond the present world, and now he is speaking of the day when he will leave the world as being his 'happy day.'"

3. Mr. T'sên, the senior Hankow preacher, said: "I want to speak for a few minutes on the words of the Lord: 'The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest.' I, too, have recently been at King-shan, and my heart has been cheered by what I saw of the work going on there, and by the large number I met of

eager applicants for admission to the church; but I was saddened by the lack of workers and of men to guide and lead these young converts. We have, as yet, no foreign missionary in the King-shan district, and we have no Chinese evangelist there, except Mr. Wei Teh-shên, and he cannot possibly do all that needs to be done in the way of teaching the Christians. There are, amongst the King-shan converts, good men and earnest Christians, but they are young the faith, and their Christian knowledge is but slender. There are men who can read a chapter and offer prayer, but they cannot be teachers nor leaders of the church. 'The harvest truly is great, but the labourers are few.' We have three centres, each with its chapel, and Mr. Wei has to look after them all with only such occasional help as preachers from Hankow or elsewhere can give him. But this is not all. I visited one place which is twenty-five li—eight English miles—from our nearest chapel, where there are nearly two hundred people seeking baptism, and we have no preacher to send them. Many of these people get up on Sunday morning before daylight, preparing to start for the service. They walk the twenty-five li there in the morning and the same twenty-five li back in the afternoon, but they ought to have a chapel and a preacher of their own. Then, at another place which is a considerable distance from any chapel, there are some eighty or ninety inquirers. These are negotiating for the purchase of a hall of ancestral worship in their village, that they may turn it into a place for worshipping God. Now, no doubt, there are amongst us some who would be willing, and who think themselves able, to undertake the office of evangelist in one or other of these districts, but I want to say something this morning of the kind of men that are wanted for such a work. It is not enough for a preacher that he should be a man well instructed in the Scriptures. Some men are all that, who, nevertheless, have no gift in the way of preaching or teaching others. Then there are some who have both knowledge and also the gift of utterance, but their character is not such as to command confidence and respect. There are others who, though qualified in point of character, are wanting in tact and courtesy—men who would give offence without intending to do so, and who would make enemies or cause confusion by their want of common sense. Knowledge, power of utterance, character, tact—these are all essential to a man who is to be a really useful evangelist. Still more so is the habit of prayerfulness. Only men of prayer will be good leaders in a church. Just as a carpenter's tools, however excellent they may be, are only of use in the carpenter's hands, so are we, with all our qualifications, only of use as we put ourselves into the Lord's hands, and are used by Him in His work. It is no easy thing to be a pastor or evangelist. Preachers who will take offence at some little slight passed on them, or who, when anything happens that they do not like, will throw up their work for God as they would throw up a disagreeable trade, these are not men whom God will

use. We want men of determination—men of spiritual power. He who would be a preacher must show, by his life, that he believes what he preaches. A preacher must become so by the call and choice of God, and not by his own choice, as if he were choosing a trade or profession. Pray the Lord of the harvest that He will send forth labourers into His harvest at King-shan and in other places where the harvest is so great and the labourers are so much needed."

4. Mr. Hiung, the second preacher in Hankow, said: "The work, of late, has been prospering at most of our country stations—Hiaokan, Yun-mung, Ying-shan, and King-shan. Our largest church is, of course, in Hankow, but some of our members here do not seem to show as much earnestness as the more recent converts in King-shan. During my stay in King-shan I was struck by the zeal of the Christians there for the character and reputation of the church and for the spiritual welfare of individual members. If any member acts inconsistently with his Christian profession, someone will be sure to exhort him to act differently. If that fails, he will rebuke him, and if that fails, the matter will be brought before the church, and the offender will be disciplined. Now this is a very important matter. It is not enough for us, as Christians, simply to think of our own spiritual state. We have responsibilities in regard to our fellow-Christians, and we shall be held responsible, like the watchman spoken of in Ezekiel, if we do not warn those who need warning. During the hot summer nights we have been having lately, I have often been disturbed by the watchman in my neighbourhood beating his drum at all hours of the night." I said to him the other day: "You seem to make a good deal of unnecessary noise at night." He replied: "You don't understand. There have been a great many thieves about of late, and when robberies are committed in my district the magistrate holds me responsible." So it is with us. We are responsible for evil done by others, which we might have prevented if we had warned them in time. If I see a spark in my neighbour's stack of straw and he is asleep, I must either wake him or put it out myself, and if I do neither I am responsible if there is a conflagration. You may say: "The pastors and evangelists are God's watchmen, not we." How can the pastors know about everybody in a large church? If you know of wrong in a Christian brother which nobody besides you knows of, you are the appointed watchman to give him warning, and you are responsible for warning him. Remember the reputation of the church and the importance of the purity of the church. Remember what you owe to Christ who bought us with His blood."

After a few closing words from the presiding missionary, the meeting closed.

\* In China, a night watchman goes, once every hour, round the property he is appointed to watch, beating a little drum to warn any thieves who may be lurking about that they cannot safely steal on this property.

## "SOWING THE SEED" IN MANGARI DISTRICT.

"Behold, the sower went forth to sow. And as he sowed, some seeds fell by the way side . . . and others fell upon the rocky places . . . and others fell upon the thorns."

—MATT. xiii. 3-7 (R.V.).

THAT is the story of our daily work in Mangari district month in and month out. And the application of the parable as given by our Lord is literally realised by us seed-sowers every day. Some seed—it seems by far the greater part—never springs up at all. Some no sooner springs up than it withers away. "When tribulation or persecution ariseth because of the word, straightway he stumbleth." For the fear of man is a mighty stumbling-block here in India. There does not seem to be one in ten thousand in these parts who, in the matter of religion, has the *courage* to come out of the darkness and into the light. Some few there are who would like to do it, and who go so far as to announce their intention of becoming Christians, but their friends soon succeed in turning them from their purpose; and as soon as persecution begins they take fright and recant. Oh, it is hard, hard!—those at home little know how hard—for a Hindu or Mohammedan to be baptized into the Christian faith, unless, indeed, he or she have the spirit of grand Paul when he said: "For whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in Him." For a convert to Christianity breaks his caste, and is looked upon as a mad renegade and as an outcast. He forfeits all his family rights, and his old friends become his bitter enemies. They are few and far between who can face all this.

And some seed is choked by the thorns. Oh, these thorns! I am often reminded of the wild convolvulus, parasitic weed in my manse garden at home, which had its network of roots everywhere, so that it was almost impossible to clear all the noxious roots out; and it grew and spread, choking many a plant, do all one could to eradicate it. What chance is there for the seed where the thorns are thick; where the sole thought of the people, if they be poor—and the masses are very poor—is how to find food for themselves and their families, whilst in their religion they are entirely priest-ridden and tradition-bound; where their whole mind, if they be rich, is entangled in the deceitfulness of richness? There are men who have said to us: "I will become a Christian when I have put certain matters straight, or gathered certain crops in; then I shall be free to attend to this great matter you press upon me." But I need not say that time and that decision for Christ has never come, for it comes not so. A work or decision that is put off from day to day is at length put off *sine die*. "The cares of the world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful." And there are thorns of another kind, fallacies and idolatrous customs, and a false system of religion built on merit, and yet immoral at the core, the growth of many centuries. The people are so enslaved to what is false that there is no room for the entrance of that Word which giveth light.

Can we add: "And other fell into good ground, and yielded fruit"? There seems to us very little fruit yet in all the ground we till. Perhaps He who "giveth the increase," and who knows the heart, sees fruit where we do not; but day after day, as we return from our morning and evening tramps in the villages around, we ask ourselves with wistful and sometimes faint hearts: "Where is the good ground, and where is the fruit?" But the word of the Palmist helps us to go on in faith and hope, staying ourselves upon the promises of God: "Though he goeth on his way weeping, hearing forth the seed, he shall come again with joy, bringing his sheaves with him."

Oh, that in Mangari district much golden fruit may soon be found! Who is praying for it?

Mangari.

HORACE H. THEOBALD.

## VISITATION OF SAMOAN OUT-STATIONS.

BY REV. J. NEWELL, OF MALUA.

OWING to Mr. Hill's inability to take the N.W. Voyage, the duties of that visitation devolved on me. As Mrs. Newell was able to accompany me, it was unnecessary to take Miss Moore away from her work at Papauta. Mrs. Newell, therefore, discharged the duties of the lady deputation. These now occupy a definite and very important place in the annual visitation. The recent visits of Misses Moore and Schultze are bearing most gratifying fruit in the deepening interest of the women and girls in Christian work, as well as in the eager (if also somewhat embarrassing) desire of the girls in many of the islands to come to Papauta.

The Christian Endeavour movement, which has taken root on several of the islands in the Tokelau and Ellice Groups, is also doing much to develop and train the girls who have joined the church, or are about to do so, and they will at length come and take their proper place in the church's life and work. The loving and earnest appeals of our own ladies to their sisters in these islands in the past and on the present voyage on the subject of personal purity must, by God's blessing, be doing much to bring about what we hope and pray is indeed the promise of a reform in many of the islands.

Recent reports have referred to the sad condition of the people in this respect, even the church roll in islands like Atafu in the Tokelau Group, and Niutao in the Ellice Group, giving deplorable evidence of the lack of a pure and enlightened conscience on the question of social morality. The actual condition of a people in small and detached communities, where every detail of public life (and there is little that can be private) is known, is soon ascertained. It is therefore with much joy that we report the testimony of many of the pastors in these two groups, and confirmed by the church statistics, that there is a great change for the better in islands where the sin abounded.

The Committee's regulation, excluding all married persons from the public school examinations, has enabled us this year to gauge more accurately than ever before the present condition of the schools. Some special instances of the great advance made since the adoption of the new Educational Code I shall have to note more particularly; but it is pleasant to be able to say, generally, that in two of the Gilbert Islands, and in all the islands of the Tokelau and Ellice Groups, except two, the progress made is most gratifying. Not only are the pastors doing their work better, and are better equipped mentally for this important part of their work, but their wives, stimulated by the counsel and example of our lady missionaries (both married and single), are evidently doing much more and better work than I have seen in the past.

wish I could report progress all along the line. Peru and Onoatua, and Nanomea and Nukulaelae are all still very

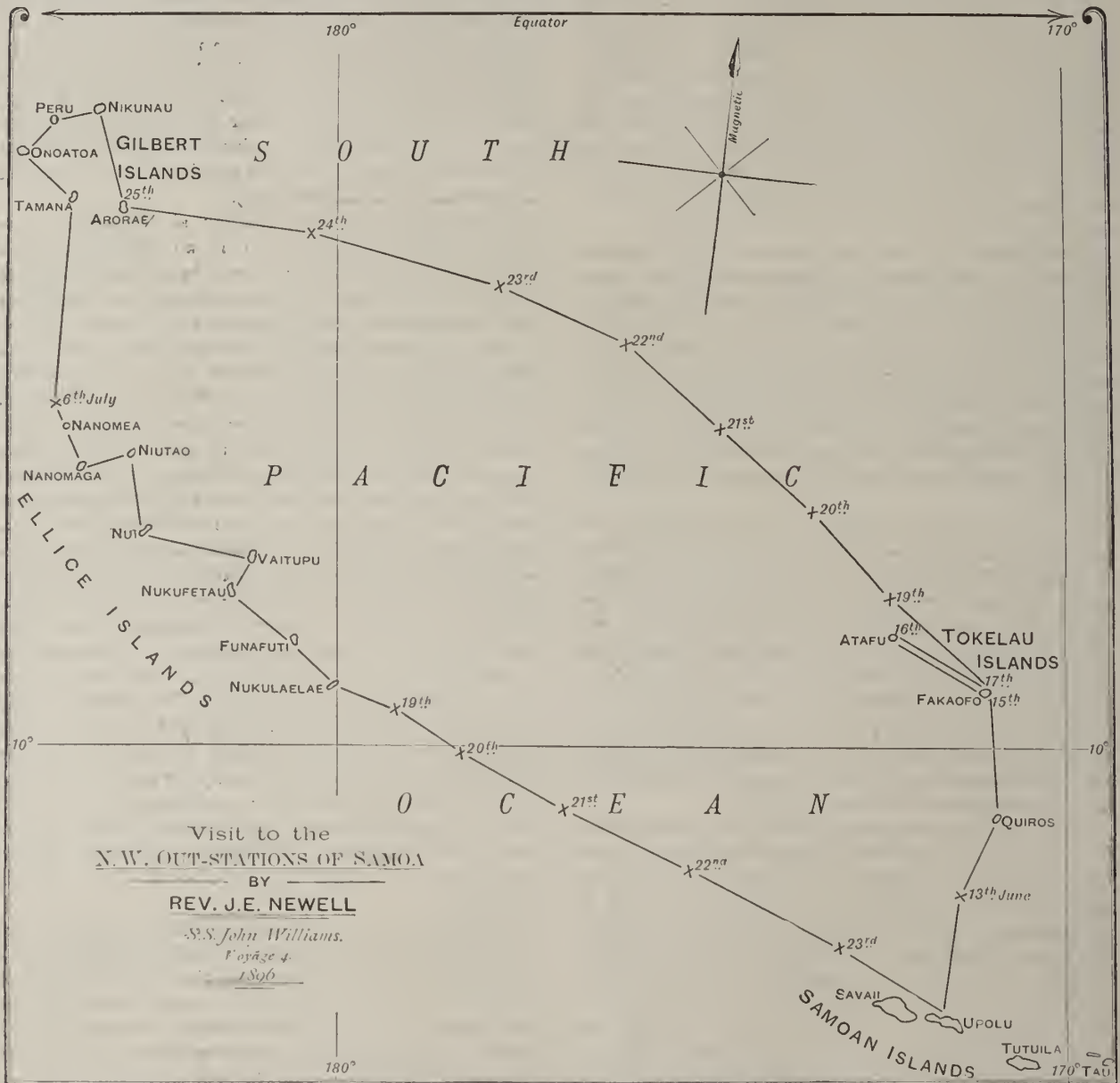
backward. Whilst making all just allowances for the discouraging and depressing conditions of life and work in Peru and Onoatua during recent years, I still think that the pastors here are not doing their duty. In Peru they seem unable to shake off the lethargy and discontent which I noted two years ago, but which Tema's energy and endurance and high-toned ability did much then to redeem. Now that he has retired, and Pastor Samuelu has been unable to return, neither school nor church work make any advance. It is unnecessary in this report to enter into particulars of the work at Peru and Onoatua, which will come before the District Committee. A change is possible and most desirable at Nanomea (in the Ellice Group).

In connection with our visitation at Nanomea an unpleasant event occurred, which is an illustration of a difficulty which will have to be met by printed regulations. The people at Nanomea have been suffering for several years past from a serious drought, but they have now recovered. No sooner, however, had they ascertained that we had come from the Gilbert Islands, and were only now commencing from the north the visitation of the Ellice Group, than they clamoured for free passages by the *John Williams* to various islands. This I firmly declined to grant. Whilst I was proceeding with the work of the visitation on shore, upwards of sixty of the people went on board and literally took possession of the decks of the *John Williams*. As soon as possible I went to the help of Captain Hore, who had meanwhile received my note stating that I had not granted any passage to anyone on a mere excursion to other islands. The canoes, which had taken the people on board, were not to be found. There was therefore no alternative but to wait until canoes could be got. Two hours elapsed before we got all the people conveyed away from the ship. Not only at Nanomea, but all through the voyage, similar applications were made by people wishing to visit other islands, and desiring free passages by the s.s. *John Williams*, on the ground that she was a missionary ship. I trust I have, by my firmness and the trouble I took to explain our position, lightened the burden of this for my successors, but the matter will have to be dealt with by regulation.

I append to my report a chart of the voyage, kindly prepared by Captain Hore, and also statistics of each of the three groups. With reference to the latter, it appears to me that the official report would be a more useful guide to the Committee if these statistics were given each year. It will be seen that our course was from Samoa to the Tokelau Islands. We were unable to land at Fakaofu when we reached that island on account of the sea that was running, and so we decided to go on to Atafu, and after our visitation there to return to Fakaofu in the hope of better weather. As we neared Atafu, one of our native passengers, a woman named Rakapa (whom we were taking back to her home in the Gilbert Islands, she being far advanced in consumption)

breathed her last in her husband's arms. Next day, amongst our other duties on shore, was this last tender one of burying her body. The Atafu people responded most kindly to my request for a piece of ground and help to bury our dead.

which island we commenced our work in that Group. We touched our first island on June 13th, and we left Nukulaelae, the last of the islands to be visited, on June 17th, being thirty-four days in the three groups, sixteen of which were



And in a pretty spot on that island Rakapa lies, thank God, "in sure and certain hope."

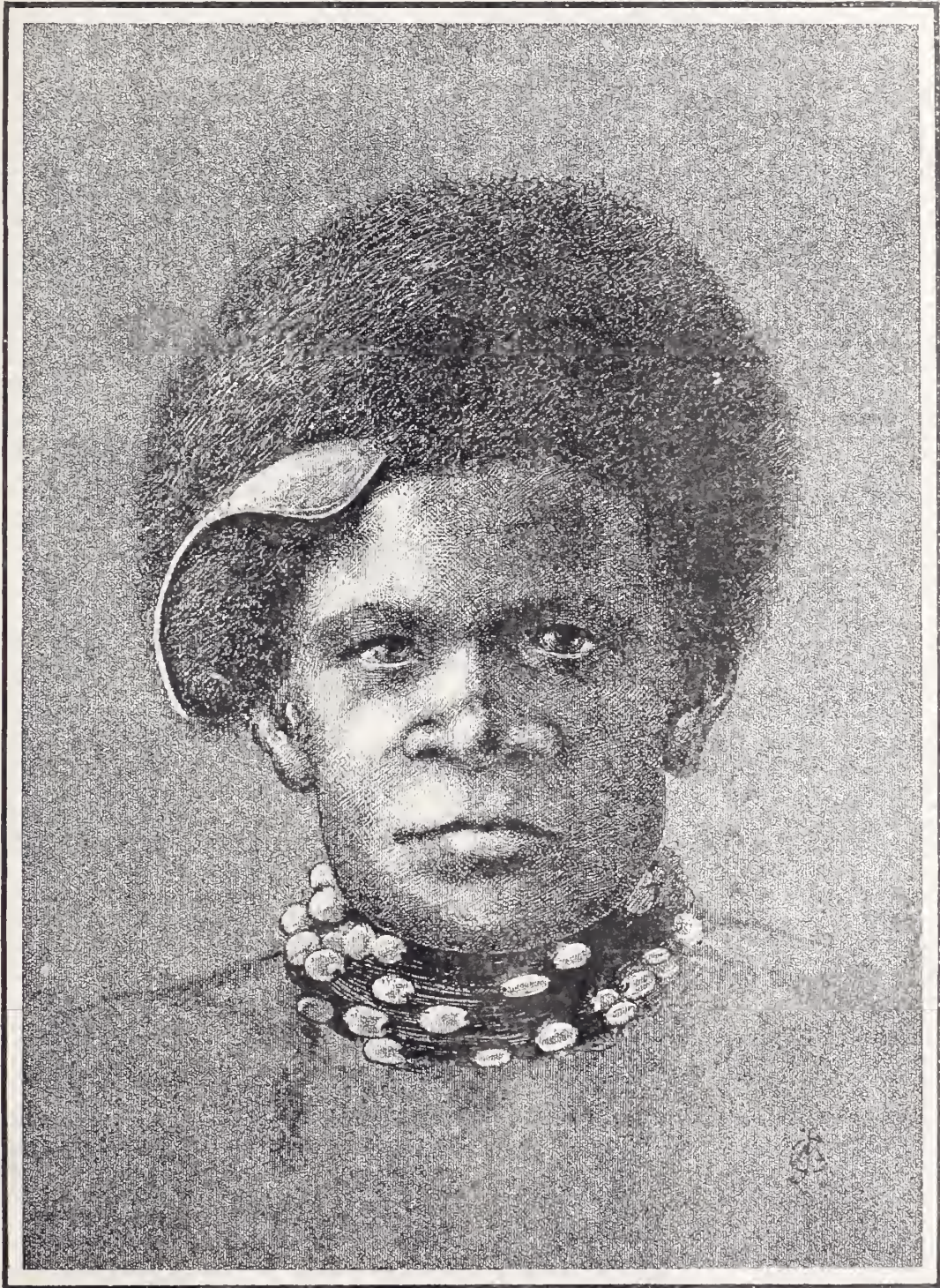
We went direct to the Gilbert Group from Fakaofu, taking the islands of that group in the following order—viz., Arorae, Nikunau, Peru, Onoatoa, and Tamana—one day between Tamana and Nanomea, in the Ellice Group, with

spent on shore. The whole time of our absence was exactly six weeks.

Several of the pastors whose work came under review are newly ordained, and only entered upon their work in the out-stations twelve months ago.

These are: Lilongo, appointed to Arorae; Uele, appointed





CRAYON STUDY OF A WOMAN'S HEAD (EASTERN POLYNESIA).

to Vaitupu; Iafeta, appointed to Nanomaga; Luteru, appointed to Niutao; Simona to Funafuti; and Issia to Nukulaelae. The removals this year have been: Liuvao (an excellent pastor) from Nikunau, Henry Kirisome from Tamana, Emosi from Nanumea, all on furlough or sick leave and returning to Samoa; also Taitai from Nikunau, on furlough to Nui (his own home), and Mulifanua from Onoatua, removed by decision of Committee. Tasesa (a young man recently appointed) went to take the place of Kirisome at Tamana, and Peni, a native of Nanomaga, to Nikunau.

The first island in the course of our visitation was Olosenga (or Quiros). Here we met the South Sea Island labourers engaged in work for Mr. Jennings, the owner of the island, and kindly and justly treated by him. It is a lesson in South Sea geography only to hear the names of the places from which they have come—from several islands in the Solomon Group; from Epi, or Api, in the New Hebrides; and one from Pukapuka (Danger Island), so well known in connection with the Rarotongan Mission. Alas! many understand neither Samoan nor English, but as I speak in Samoan the bright eyes and open mouth of *Iteo* (as he calls himself) convince me that he understands me. "Heo," I say, for I have already got their names, "you understand what I am saying. Where do you come from?" "Yes, I do; but I never heard this story you are telling in my own land," he replies, in nearly pure Samoan speech. "I come from Nuia, near to Keroma, on the way to New Ireland." Nuia, or Aniu, I have heard of before, though how an island north of Santa Cruz is on the way to New Ireland is not giving much information of its locality. Just before starting our voyage I received a letter from Mr. T. Pratt to say that our desire to visit three new islands, north of Santa Cruz, could not be granted at present. This Nui is one of them, and here is unexpected confirmation of the fact that, ethnologically, the people who have not yet heard the Gospel are our people, although perhaps, geographically, they are belonging to the Melanesian Mission.

We were pleased with the condition of the work at Fakaofu and Atafu, and especially at Fakaofu, where Pastor Panapa and his wife are doing such excellent work. There were 106 children at the examination out of a population of 278, and of these 17 were in Standard VI, obtaining an average of 76 per cent. marks.

We had nearly six days under sail between Fakaofu, in the Tokelau Islands, and Arorae, in the Gilbert Group, which prepared us well for the arduous work of the visitation of the Gilbert and Ellice Islands. Steam takes one rapidly from island to island, and you have scarcely got rid of one set of duties and responsibilities before you have to face others equally weighty and responsible.

On the other hand, your comfort on board is immeasurably greater than under the old conditions, and the capacity for enjoying it is proportionate to the work you have on shore. Then Captain Hore is every way helpful. He is constantly studying how he may relieve one of detail and mere routine work, and how, by mechanical aids and methods, the visitation work may be lightened. It would, I think, be impossible to have a captain more entirely sympathetic and helpful.

## THE SECOND CENTURY OF THE L.M.S.:

### FROM THE STANDPOINT OF ENLARGED OPPORTUNITY.\*

WE stand on the threshold of the second century of our Society's work, with a marvellous outlook before us. We have lived to reap in joy the harvest that our fathers sowed in tears and blood. A hundred years ago foreign missionary work was a new experiment. When the *Duff* sailed from Blackwall Docks, in 1796, with thirty missionaries on board, they appeared to our Christian churches to be entering on a hazardous and desperate, if not a foolhardy, enterprise; and had they known all the difficulties and dangers that were to be encountered, their fears would have seemed to be all the more justified. The story of these heroic years of struggle and the glorious consummation that crowned them is now familiar to us all. Where they encountered the opposition of savage tribes we may now find established Christian communities, and many of the children of those who were then living in cannibalism are to-day preachers of the Gospel of Christ.

The worst of the difficulties which faced our missionary pioneers have now ceased to exist, and the places that were once the abode only of fierce savages have become safe and pleasant homes for European residents. In the great East, also, the obstacles that once presented themselves have largely passed away. China, for long practically closed to us, is now open to our missionaries throughout its length and breadth, and the violent opposition once offered to our work in the great Indian Empire has practically, at least in its worst forms, ceased to exist. That the work still calls for much endurance and arduous toil we do not for a moment forget; but the difficulties and dangers of to-day, whatever they may be, are not the apparently insuperable ones of days gone by. Moreover, the rapid strides made in modern days in improved modes of locomotion have brought these lands immensely nearer to us. Places once separated from us by a journey of weeks are now accessible in as many days, and the voyage once represented by months is now reduced to weeks. The ends of the earth are every day being brought closer to our own doors, and the advantages which mean so much to the commercial world and to those who avail themselves of the pleasure of travel mean infinitely more to those who hold the Master's command to "go into all the world and preach the Gospel to every creature."

More significant still is that portion of our outlook which presents to us a world almost everywhere ready to receive our messengers, and to welcome the Gospel which they preach. Men and women are growing weary of the superstitions of their fathers, which provide nothing for the

\* The substance of a paper read by the Rev. R. Fotheringham, M.A., of Blackheath, at the Autumnal Meeting of the Metropolitan Auxiliary Council, October 5th, 1896.

hungry heart; and even where they have neither thrown away their idols, nor renounced their heathen faith there are innumerable indications of a readiness to listen to the story of Jesus, and a frank admission of its beauty and power.

Very briefly and imperfectly stated, these are the facts which face us, and which call for our deepest and most earnest consideration in any view of our future work.

I.—It is obvious at the outset that there is thus laid upon us *an immense responsibility*.

Brethren, the voice which cries: "Prepare ye the way of the Lord; make straight in the desert a highway for your God," is a voice that is never dumb. It is the voice of the future, the voice of progress, the voice of God. There have been times when men, to their own irreparable loss, have neither heard it nor heeded it; but there are times also when they that have ears to hear cannot but hear, and that is the case to-day. We have heard that voice—we have heard it, and endeavoured to respond to it. The Forward Movement of our Society, in spite of the various criticisms to which it has been subjected, was a genuine attempt to respond to the Divine call. From the wilderness of heathenism it cried to us, and, according to our power and, as some have said, beyond our power, we endeavoured to answer its appeal; and I venture to say that results have justified the policy then adopted. If that policy has brought disappointment in some respects, the disappointment has not been in the work itself.

There has been no disappointment in the men and women who have volunteered for the service. No finer spirits have embarked upon missionary work than those who have gone out during the past few years. There has been no disappointment in the work they have undertaken. No one has ever dared to say that there were already sufficient labourers in the harvest. No one has dared to deny that there are more openings than we can ever fill, and more crying needs than we can ever meet. No, the only disappointment has been in the place where the responsibility chiefly rests—namely, in the response of the churches at home; and of that disappointment, and the responsibility which it involves, I feel that enough has not been said. The Directors of our Society cannot well speak of it, save in the way of further and more urgent appeal, but it ought to lie as a heavy burden on the hearts of all our churches, and especially, let me say, on the hearts of the ministers of our churches; for it remains a fact that the attitude of the minister towards missionary work sooner or later becomes the attitude of the people to whom he ministers.

First of all we must get rid of the fallacy that increased support of missionary work means the impoverishment of other interests and other causes. Frankly, I do not believe that we have reached the extreme limit of the giving power of our churches; and until it can be shown beyond all question that that point has been reached, the cry of

impoverishing other objects is not only out of place, but it is a cry that does untold mischief.

One still hears occasionally also the shallow criticism that the London Missionary Society was guilty of an unbusiness-like proceeding in launching out into work that meant so much additional expenditure before they knew where support was to come from. The last time I heard that remark was from a prominent representative of a provincial church, which had erected magnificent new premises at an immense outlay before a quarter of the necessary money was in hand, and which for three years had not contributed a penny to the London Missionary Society or the Home Missionary Society, so busy had they been in trying to pay the price of their own extravagance. My own profound conviction is that if our people only realised the real state of the outlook, only knew how great is the opportunity that lies before us, could only hear the voice of God for themselves, there would be no talk of going back, no advocacy of a retrograde policy. Our churches are still composed of Christian men and women who would not, nay, who dare not, with open eyes accept the awful responsibility of allowing any of our workers to be recalled in such an hour. Our very difficulties have arisen out of God's wonderful blessing on our work. All through the New Testament we find it clearly stated that God's reward of faithful and successful service is increased responsibility. He that is faithful over a few things is made ruler over many things. He whose pound has gained ten pounds is made ruler over ten cities. And, I, for one, do not believe that our churches, which have been so faithful in the past, will refuse the responsibility which the faith and prayer and earnest labour of a hundred years have brought to them.

II.—And this leads me to say, further, that the wonderful outlook with which our second century opens calls for a *renewed and deeper consecration* on the part of our churches. If we can secure that the rest will be easy.

We often quote, in connection with our missionary work, the words of Jesus, when He said: "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into the harvest."

Need of *labourers*—need, that is, of men who will throw their whole life into this work; for Jesus here selected, of all the words He might have used, the one which is both simplest and yet most severe in its simplicity. That word "labourers" means those who will make God's work their very life's business, who will feel that it is all they have to live for. That was the only kind of worker that Jesus thought could be of any use in God's harvest-field. Brethren, we do look for that type of worker among those who go out into the mission-field itself, and, thank God, we do not look for it in vain; but is that sufficient?

Are not we also, in the churches at home, labourers together with them, and have they not an equal right to

expect in us the same standard of devotion that we look for in them? It ought to be very clear to us by this time that God only uses consecrated lives. When one stands side by side with Christ and looks over the world as He sees it, it becomes clear that this is not work that men and women can dabble in. It is so great, so momentous, as to call for consecration utter and entire—the devotion of a lifetime.

I fear we have sometimes led our people to suppose that it is sufficient if once or twice a year they turn their thoughts to the work of the great mission-field, and that their responsibility ends when they have given an annual subscription. What one longs to see is the day when our churches shall feel that this is *their* work—theirs, as much as it is that of their representatives actually at work among the heathen.

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## NEWS



### PERSONAL NOTES.

CHINA.—The Rev. A. E. Claxton, of Chung King, writes that the people are not merely friendly, but seem curious to learn. Mrs. Claxton had a few days before paid a round of visits to the parents of the girls in her day school, and was very cordially received. In fact she could not accept a tithe of the invitations that were pressed upon her to enter the homes of perfect strangers. There are a few inquirers, and the day school was never better attended.—Tidings have reached this country of the sudden death, from cholera, of Dr. A. M. Mackay, who joined our Central China Mission in 1890, acting for a time as *locum tenens* to Dr. Gillison, at Hankow, while the latter visited this country, and then taking up medical work at Wuchang. He retired from the service of the Society in 1895, but still carried on his devoted Christian labours in his capacity as a private physician. The Rev. A. D. and Mrs. Cousins, from whom we have learnt the sad news, have written in warm terms of Dr. Mackay's personal character and of his kindness to them, and they feel his removal very much. His bereaved mother will have the deep sympathy of all who knew our departed friend, for to her the trial must be exceptionally severe. Dr. Griffith John refers to the late Dr. Mackay in the following appreciative terms:—"Though not connected with our Mission for some time, he still continued to feel a deep interest in the missionary work as carried on in this centre, and his influence among the official class in Wuchang was very considerable, and entirely for good. He was a good man, an able physician, and a most conscientious worker. His old colleagues in this Mission, in common with many others, mourn his loss greatly. They also deeply sympathise with his aged mother, his brother in the ministry, and with every member of his family."

INDIA.—Mrs. Andrews, wife of Mr. Andrews, who has been connected with Union Chapel, Calcutta, since the beginning of its history, passed away on October 6th—the anniversary of their sixty-second wedding-day—at the age of eighty-nine.—We have heard with much regret of the death of Mr. J. D. Chatterton, who, on retiring from a position which he held under the Indian Government, as superintendent of the lighthouse at Muttom, Travancore, was accepted by the Directors in 1893 as an honorary member of the Neyoor Mission. Before he joined the Mission staff he had rendered very great help in the erection of the hospital, leper asylum, &c, at Neyoor, and his desire was to devote himself specially, though not exclusively, in connection with the Medical Mission at that station. This he did until the end of 1894, when a proposal was made that he should transfer his valuable services to the South Indian Mission in order to superintend the erection of certain Mission buildings then contemplated. Mr. Chatterton died at Madras on October 7th. He was highly respected, and will be greatly missed.—The Rev. E. and Mrs. Lewis hope to reach Bellary about December 15th.

MADAGASCAR.—Mrs. Pearse and Miss Hare have safely reached Mananjara, where they were met by the Rev. J. Pearse.

SOUTH SEAS.—Dr. W. G. Lawes writes from Sydney:—"The Australian Centenary Meetings are over. The final meeting was Mr. Howard Smith's ordination service on September 3rd. I had not been at an ordination service in English since my own, nearly thirty-six years ago. I think the meetings on the whole have been exceedingly good. It remains to be seen whether the revived interest will be maintained, but I believe it will. There has been an amazing improvement in missionary organisation and interest during the last six or seven years, and that is mainly owing to our friend Mr. King. He is untiring in his work, and commands the respect and affection of the ministers and churches everywhere."—The Rev. J. H. Holmes, of New Guinea, has been compelled to seek a change in Sydney for the benefit of his health. He was very ill before he left New Guinea, but had much improved when Dr. Lawes wrote early in September.

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### WEEKLY PRAYER MEETING.

THE weekly prayer-meetings are held in the Board Room of the Mission House on THURSDAYS, from 4 to 5 p m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following will preside during December:—

- December 3rd.—Rev. C. S. Pedley, B.A., New Southgate.
- " 10th.—Rev. A. A. Ramsay, Dulwich.
- " 17th.—Rev. J. C. Postans, Peckham Rye.
- " 24th.—Meeting given up on account of Christmas Eve.

# WOMAN'S WORK



## SOME SOUTH INDIAN HOMES.

I SHOULD like you to visit some Hindu homes with me and to see the part of our work commonly called Zenana work. In South India, the women are allowed rather more liberty, and are not so strictly kept by themselves as in the north. Still, there is seclusion, and the higher the social standing the stricter is this seclusion.

We shall begin with a family rather high in the social scale, the gentlemen of which are enlightened and come in contact with Englishmen a good deal. You will notice there is some resemblance to an English house here, and some attempt to follow English customs, but mixed up in a very incongruous way with Hindu ideas; for though the men have some idea of the appointments of an English house the women have none, and so things get very much mixed up indeed. It often is the case also that these Anglicised apartments are not used except on very special occasions, and that the men when at home live in their own primitive Hindu fashion, sitting on a mat and eating their curry and rice from plantain leaves, so that when we are ushered in to what is meant to be the drawing-room, we find it covered with dust, and have to wait till chairs are dusted for us. The ladies of the house soon make their appearance, bringing their books, &c., and the work begins.

Perhaps you feel disappointed at their plain appearance, for they are dressed only in cotton cloths and wear very few jewels, but this is their every-day garb in which they go

about their household duties. You may be certain that they have very handsome silk cloths in their possession; and as for jewels, I once got a peep into the strong box, and they are magnificent. A bride's dowry is her jewels, and intended marriages are sometimes broken off if these are deficient either in quality or in quantity. Each of these ladies must have brought her dowry with her, and these dowries all go to increase the wealth of the family.

None of the ladies of this house are diligent pupils, and I have often been saddened by their lack of interest in the Bible lessons. As we are going on with the lessons, a widow comes into the room. She is the widow of the eldest son of the family, and, being the mother of a boy, she is of some importance. Moreover she is a clever and educated woman (as education goes here), and exerts an influence on the affairs of the female part of the family. I have never before met with a widow that exerted so much influence. She is fond of showing the beautiful pieces of work she used to do, but having been educated in one of the Government schools, she knew nothing of Christ and Christianity till we came to the house.

This family is in the habit of giving large entertainments at which, as at most Hindu houses, the singing and dancing of Nautch girls form an important part. I once almost offended them by refusing an invitation to be present at a Nautch. I am glad to say that lately some of the more enlightened Hindus have associated themselves together in an endeavour

to get the disgraceful custom of having Nautches at their entertainments done away with, and have even approached the Governor of Madras on the subject, asking him to refuse to be present when a Nautch is given in his honour; but this the Governor has not seen his way to accede to, as by refusing offence might be given to Rajahs and other Indian magnates.

The second house we shall visit is a typical Hindu home. The house is built in a square, having in the interior a large open court, from which there is an entrance to all the principal rooms. This court contains a well, from which water is drawn for culinary purposes and other domestic uses, and a verandah runs round the court. In this verandah chairs are placed for us, and in the midst of domestic operations of all kinds, such as drawing water, washing the rice, grinding the curry stuffs, and in the midst of much noise as well—for the tongues move as fast as the hands—we sit down to hear our pupils read to us. It is no easy matter to go on with our work, there is so much to distract us.

The third house boasts only of half a court, through which a filthy drain runs. The smells that issue from these drains (and most Hindu houses have them) are sickening. In one house of this kind which we used to visit fever was never absent; either it was the husband or child, or the woman herself. Coming to the house one day when the drain was even more filthy than usual, and the stench greater, I was told the husband was down with fever. I asked the woman if she knew the reason why fever haunted her house. She said she did not. I pointed to the drain, and told her that as long as her drain was like that fever would never leave her house, and advised her to clean it out every day, and flush it well with water, and then see what effect that would have. How pleased I was the next time I visited this house to find the drain clean, and covered with a board, on which were some crotons, and to hear, in answer to my inquiry, that all were well.

When a Hindu marries he brings his wife home to his father's house, so the number of female inmates of the zenana depends on the number of sons in the family. A Hindu seldom marries more than one wife, unless there is no son, and that is such a calamity that either a son is adopted or he marries again.

As long as woman occupied the low, degraded position to which she had been long relegated, and was looked upon much in the light of a necessary evil, there could be little hope of India's moral and spiritual well-being.

Let us rejoice that a new era has dawned for India; that her women are becoming enlightened and beginning to take their proper place as the helpers and companions of their husbands. Wherever Christianity comes it gives woman her right position. It is so in our native Christian families, and many enlightened Hindus, who are not Christians, look upon an educated and enlightened womanhood as the hope of India.

C. BROWN.



Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.

#### CHINA.

A COMMITTEE of seven missionaries AN IMPORTANT (including Rev. J. Sadler, of Amoy), MEMORANDUM. appointed by a conference of over eighty Fuhkien missionaries assembled at the August Convention at Kuliang, near Foochow, have sent home to their respective committees and boards of the British and American missionary societies a memorandum regarding the present prospects and condition of missionary labour and status in the province of Fuhkien, and an earnest appeal for prayer, sympathy, and vigilance that Treaty rights be maintained. The memorandum, which is equally suited to all parts of China, states that "the atrocious crime of August 1st, 1895, which turned the eyes of the world upon this part of China, has been followed by the undermentioned results:—(a) The fact that neither the missionary societies of England and America whose interests were involved, nor the relatives of those who lost their lives at Hwasang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionary societies and their agents; (b) the abundant wealth of prayer which has ascended from all churches in all parts of the world since the massacre of August 1st has been manifestly followed by a widespread and general movement towards Christianity among all classes of the population and in all parts of the province, but especially in the neighbourhood of Foochow and the northern part of the province; (c) the knowledge of this movement, and the fact that in many places hundreds have joined the local churches has caused a feeling of uneasiness in the minds of the Chinese authorities. And paralleled with the above movement there is noticeable on the part of the local authorities an organised effort to repress and to intimidate the people from joining the Christian churches by harassing the native Christians and discriminating against them in every possible circumstance and on every possible occasion. It may be that it is 'not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the main-

spring of the movement.' Patience with the crudeness of such a movement, generous support, hopeful prayer, and steadfast labour will lift the hearts drawn to Christ up to a higher faith in Him as the Redeemer from sin under these circumstances." Read between the lines, the document shows the intensely practical character of mission work in China. The Chinese are not sentimentalists; in fact, the stability of their character makes them the more difficult to win, while at the same time, when won, they are the better Christians.

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THE PASTORAL letter to Chinese Christians referred to above sets forth what, in the opinion of the missionaries, are the rights of the native Christians in Fuhkien, and how they should endeavour to procure them. After pointing out what is involved in embracing Christianity, the missionaries explain that it is possible for them to be true Christians under whatever human laws or circumstances they may be placed; that native Christians are amenable to the civil laws for violation of the same; that they have no right to expect foreign Governments to compel the Chinese Government to alter its ordinary laws; that the treaties provide for liberty to embrace Christianity and exemption from taxation for idolatrous or immoral purposes; therefore they must not demand discriminating legislation on their own behalf; that they should settle questions of religious liberty amicably without appealing to the courts, and they must not look to the missionaries to take the initiative, as it would naturally lead to hatred of Christians by the officials if the foreigners were too forward in such undertakings; that "as the people become Christianised, then gradually Christian laws and methods will become possible"; and that the Christians should represent to their officials the injustice that must result in case Christians are for their religion deprived of their share in their patrimony, and by reason of their marriage and social customs.

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INDIA.

NEW COLLEGE BUILDING AT NAGERCOIL. ON the 16th of October the corner-stone of the Nagercoil Christian College was laid by the Rev. J. Duthie in the presence of a very large gathering of native Christians and native ministers, as well as Government officials and others. Mr. Dennison clearly laid before the audience the object of the institution, and Mr. Duthie, after laying the foundation-stone, reviewed the history of the South Travancore Mission, and gave a deeply interesting account of the work carried on by various missionaries and of the growth of the Seminary, pointing out the contrast between the small beginning and the extensive work of the Mission at the present time. Mr. Paul Daniel,

B.A., proposed, and Mr. M. D. Daniel, B.A., seconded, a vote of thanks to Mr. Duthie, and expressed the gratitude which the native Christians must feel to the Directors and their representatives for all they had done for them. After this the ladies and some of the gentlemen were garlanded, and the meeting closed with a short prayer by Mr. Dennison. The money for the building was kindly given by the late Mr Septimus Scott.

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A FAMILY EMBRACES CHRISTIANITY.

At the end of September the Calcutta missionaries were greatly encouraged by the arrival of a whole family—husband, wife, and three children—from the country, desiring baptism. "The husband," says the Rev. W. R. Le Quesne, "is an educated man, with a good knowledge of English, and he has hitherto been earning a fair income as a private tutor. He has been earnestly studying the Bible for the last two years with some help from a deacon of the Circular Road Baptist Chapel, whom he got to know when in Calcutta, and a little from a C.M.S. missionary, but mostly by himself. For some time past he has been a sincere believer in Christ, and he himself brought his wife to the same faith, so that they regularly held family worship together and taught their children to pray to God through Jesus Christ. They had to endure much persecution for all this, and the husband was fast losing his employment, so that they made up their minds to seek baptism and throw in their lot with the Christians. Through a late Christian student of our College, whom they had come to know, they were led to write and ask whether we would receive them. We made inquiries about them, and the result was so satisfactory that we wrote to them to come. One of our Christian families in Bhowanipur has received them, and will entertain them until they can provide for themselves. As there seems no doubt whatever as to the genuineness of their faith, we have made arrangements for their baptism. The husband is a very thoughtful and intelligent man and very humble-minded. The wife, too, I hear, is very intelligent, and has had some education. There are evident signs of a movement towards Christianity in this part of Bengal. From our country stations, especially Bongong and Joynagar, most encouraging reports come in."

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MAGIC-LANTERN EXHIBITIONS IN THE VILLAGES.

THE Rev. H. J. Goffin gives an interesting and lively description of his magic-lantern meetings in the villages in the Kadiri district. "Usually," he says, "we hold them in the open air; but owing to the high winds now prevailing, and also to its being bright moonlight, we are glad, when we can, to get inside a shed, or village halting-place, or house. We were invited to show our pictures in a large house belonging to a farmer, the chief man of the village of Akshenondlapalli, about a mile and a

half from where we had pitched our tent. The house was the usual *middē*, or flat-roofed house, the roof supported on fifty or sixty wooden posts, with a bole in the middle of it for ventilation, and a door back and front—the only means of ingress and egress and of lighting. The floor was of various levels, little settees and half-walls built of mud being raised here and there for various purposes. We fastened the lantern-sheet between two of the posts (rather troubled lest the soot of the smoky rafters should dirty it), and I took up my position a few feet in front of it with the lantern, in the midst of my audience. And what an audience it was, half seen in the dim light! Scores of men, but scantily clothed, sitting, lying, standing about all around, with the women and children in the background, and amongst them two or three cows and a buffalo, not to mention a row of cocks and hens roosting just above my head. And no easy matter was it to stand there (for I could find no sitting room) for some three hours, in the midst of that sweltering crowd, and, with the help of a couple of native preachers, interest and instruct them. We began with a few amusing pictures, which put all into good humour, and then went on with pictures of English towns. It seemed very strange to introduce into such surroundings our beloved Queen (who seemed to smile benignly down from the bright sheet upon her dusky subjects), and pictures of London streets, cathedrals, and the Houses of Parliament. Now and then we had some singing with a fiddle accompaniment, which was greatly appreciated. Lastly came scenes from the life of the Lord Jesus Christ, beginning with His birth, and concluding with His crucifixion, resurrection, and ascension, which were all looked at, and our explanations listened to with the deepest attention. At length the oil in the lantern began to fail, and the oil of our strength began to give way. too; but the people said: 'Oh, do go on! Tell us more! Come again,' they said, 'another time, when you can show the pictures out of doors, and many more can gather to see them.'"

"THIS work," adds Mr. Goffin, "is AN laborious, but most profitable. We meet UNFORTUNATE with hardly any opposition anywhere. As CLIMAX. at home—so here—the worst foe we encounter is that indifferent spirit which cares for nothing but mere physical and worldly comfort. Just as I am about to send this letter off, my tent man comes running in to say that last night thieves entered the tent and stole my trunk of clothes, books, &c., and the magic-lantern box. The former was chained to the tent centre-pole, and the tent-man was sleeping between it and the lantern-box; yet the thieves managed to get off with both. On searching around, the lantern was found, but with the front tube and lenses missing—the most valuable part of the thing. My box is nowhere to be found; altogether about 200 rupees' worth of property is stolen, including a small medicine-chest,

two valuable maps of the district, a writing-case, books, &c. I am very sorry about the magic lantern. It was the gift of the Sunday-school children and other friends of Crosby Church, Liverpool, through their superintendent, Mr. S. G. Rudler. I earnestly hope the missing part may be recovered—it can be of no use to the thieves. This is the second time I have been robbed in this way during my travels in this district—a part of the country notorious for deeds of this description. Perhaps some of the readers of the CHRONICLE will try and help us to make good this loss. For the present, we are put to no small inconvenience, and the people will have no more magic-lantern exhibitions."

THE Rev. Maurice Phillips, of Madras NEW WORK AT writes:—"I wish to thank the kind friends SATTYAVEDU. who responded to my appeal for help to carry on work in the new station at Sattyavedu. With the exception of Mr. John Viney, Stoke Newington, to whom I have written, none have given their names. I am unable, therefore, to write to them. The next best thing I can do is to convey, through the CHRONICLE, my heart-felt thanks to the donors under the designations given—viz., to 'A. D.' for £40; to 'Rochdale, a Thank-offering,' £10; and to the Y.P.S.C.E., Albion Church, Ashton-under-Lyne, for £3. These liberal contributions are sufficient to carry on the work at Sattyavedu for some time. I have just (September 9th) returned from a ten days' tour in the Tripassur Mission district, within which Sattyavedu is situated. In my preaching tours I am accompanied generally by two native assistants, but in this tour I was accompanied by eight young men, students, who are studying in our Bangalore Theological Seminary. It was thought that it would do them good to see some active work on the field, under the guidance of an experienced missionary. I was very glad indeed to have them, for I like to be among young men; and they were equally glad to be with me, for they entered most heartily into their work and enjoyed the tour immensely. Of course, they had to rough it considerably, and walk many miles every day; but this they did cheerfully, and preached on an average three times a day. In the mornings we divided. Mr. Sreenivasachary, evangelist at Tripassur, took four of the students and I took the other four, and we went to different villages. In the evenings we joined forces and preached in the towns. In this way we were able to cover a good deal of ground. Three of the young men played violins, and all sang."

"THE violin," continues Mr. Phillips, A PLEA FOR "is a very popular instrument in India, VIOLINS. and the people are passionately fond of singing. The violins and singing, therefore, attracted large crowds. I wish our friends at home could see and hear us when on these preaching tours, for I feel sure that they would not only be greatly interested, but



would think that the students are worthy of better instruments than the very common violins which their narrow means have enabled them to procure. If there be any good violins lying idle anywhere, I would point out that our theological students can make good use of them. After working six days in Tripassur and the surrounding towns and villages, within a radius of seven miles, we went to Sattyavedu, twenty-six miles distant, visiting the large town of Uddacotta on the way. At Sattyavedu we found the school getting on well, and a number of people under Christian instruction. After examining the catechumens carefully we were thankful to find that four families, containing twenty persons, were ready for baptism; and so on Sunday, the 30th of August, we baptized them. It was a solemn service, and the Divine Presence was in our midst. A large crowd of heathen gathered to witness the ceremony, and some of them declared at the close that they would also join us. We hope to baptize more the next time we visit the place. May I ask God's people to remember this infant station in their prayers? A good work has been commenced there; may God continue to carry it on. As the catechist-teacher whom I at first located at Sattyavedu finds it difficult to attend to the day-school and the inquirers, some of whom live in other villages, I have sent a young man to take charge of the school, and so the catechist is able to devote the whole of his time to spiritual work."

#### AFRICA.

THE Rev. E. Lloyd, of Kanye, writes:—

A REPRESENTATIVE  
COMMUNION SERVICE, AND A LARGE NUMBER OF  
PEOPLE WERE PRESENT. NEXT MORNING  
(MONDAY) WE HAD A LARGE PRAYER-MEETING,

which was very representative. Of those who took part in it, Motlhanke came forty miles south of Kanye; Roger Khukwe came fifty miles east from the Transvaal; Gabachwane hails from Moshopa, fifteen miles north of us; while Modirwe came a distance of 300 miles from Lehututu, away in the Khalahari desert—a barren and arid spot visited by few Europeans. I first met Modirwe at his home in 1891, and was very pleased with what I saw of him. His conversion is a remarkable one. Many years ago he was hunting with a native Christian. Even then he was very dissatisfied with the life he lived, though he lived a moral life; he knew that he lacked something, but what it was poor Modirwe had no idea. His companion proclaimed Jesus to him, and he accepted Him as his Saviour, and has ever since been a Christian teacher to his own people, who were heathen of the heathen. His example and his words have not been in vain, for now several have joined him in serving the Lord Jesus Christ in that distant corner of His vineyard."



WHEN the Swedish missionaries on the Congo first tried to establish schools for women, they met with great opposition from the men, who were afraid that learning to read would give the women a distaste for field labour and cooking, and the missionaries had to begin by convincing them that the women would only do their work better when they had learned the Word of God. Now the women come to school three times a week, as well as on Sunday evenings, and receive instruction in sewing as well as reading. In the beginning, it is true, they often came with tobacco-pipes in their mouths, and sometimes one would come drunk; but in the course of time they learned order and good behaviour, and at last some were found who desired baptism and could receive instruction as candidates. The first Christian wedding took place in 1893. It was that of the evangelist, Abeli. He had to marry a heathen, and she made a great deal of trouble for him with her heathenism, until she at last was overcome by the Gospel and came to be baptized. The number of baptized women is still very small, but the last news tells of a hopeful movement and of many Christian weddings, so that there is hope that the number of Christian women is growing, and that a Christian family life will soon become possible, to the blessing of the whole community.—*Allgemeine Missions-zeitschrift*.

FROM the same Mission it is reported that a gradual progress is taking place in the economic position of the Christian negroes. The boys and youths on the station have become accustomed to regular work, whether agricultural or industrial, and this is bearing fruit. The amount of land under cultivation has increased, *the men begin to help the women in field work*, larger and better-built clay houses are visible here and there and some negroes have even begun, in imitation of the missionary, to aim at the building of permanent houses. Very much cannot be said about the improvement of agriculture; as long as draught cattle are wanting the primitive hoe remains the only instrument of culture. On the other hand, it is considered practicable and desirable to teach the men industrial employments, and an enlargement of the women's narrow sphere of activity is on foot, through the establishment of a girls' home in Diadia, in which looms are to be set up. The increased desire for better clothing will help this plan. It has been decided to strengthen the Mission by the addition of artisan workers, in order to leave the missionaries more free for spiritual work.—*Allgemeine Missions-zeitschrift*.

THE Bengalese of the higher ranks have become almost estranged from their old religion; orthodoxy is now represented

chiefly in the zenanas. It often happens that the Babu eats by himself in his own rooms the food which his Mohammedan cook has prepared for him, while his family eats its meals with the strictest observation of the laws of caste; and while the master of the house attends a religious meeting in the hall of the Brahmo Samâj, his wife prostrates herself before the little house-god, before whom she has lighted a lamp and offered flowers and sweetmeats. Hundreds of Bengalese are held back by their wives and mothers from becoming Christians. As in the first centuries after Christ the cultivated classes among the Romans and Greeks passed through a period of Deism and scepticism before they accepted Christianity, so it is with the Hindus, whose Brahmo Samâj and similar societies are not the first example of a vague religious system, lacking all the elements of stability, filling up the interval between heathenism and Christianity, between the full renunciation of the old and the acceptance of the new. The moral and social influence which Christianity exercises on Hinduism is great and ever-growing, and the time of the fall of heathenism will certainly come; but we must indulge in no over-sanguine hopes, as if this could happen in our generation. Amongst the Hindus and Bengalese the work of missions is still in its preparatory stages. The seed is just sprouting out of the ground; the harvest is still far off.—*Allgemeine Missions-zeitschrift*.

A COMPARISON of the census of 1891 with that of 1881 shows that the number of Hindus in Chota Nagpur has decreased, while that of the Animists has considerably increased. The number of Mohammedans is only a little larger; but that of the native Christians has more than doubled. These are hopeful signs; they show that there is a wide open door in Chota Nagpur. May the Church of Christ not delay to enter in!—*Allgemeine Missions-zeitschrift*.

THE Rhenish missionaries in Sumatra report that during the last year 1,500 heathen were baptized, and since their report was prepared 400 more have been added. And it is not of external increase alone that they have to tell. Thus Brother Metzler writes:—"We have a circle of regular church-goers among both men and women, who are the salt of the church. Those who are idle and careless are constantly warned and admonished, and I always find that Christian teaching bears fruit. As often as I preach here I have to thank God that the great church is full. . . ." It is noteworthy that the new teacher just appointed for Padang Bolak has taken up his abode in a house which belonged to the Mohammedan priest, who fled on hearing that a Christian teacher was coming, and that the Rajah was about to become a Christian. From the west coast of Nias requests are continually coming to the missionary to send a teacher; among these petitions was one from a Rajah who had previously threatened the missionaries that if they settled in Fadoro he would attack their station; but, having been present at a service in Fadoro, he expressed his astonishment at seeing "so many people following the way of God."—*Berichte der Rheinischen Missions-gesellschaft*.

THE C.M.S. missionaries at Nasik, Western India, are rejoicing over the baptism of a somewhat notable convert, Professor

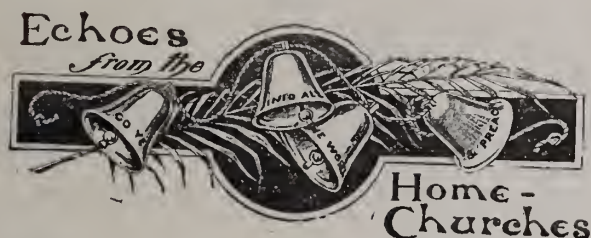
Paudet Gopal Chundra Sastra, M.A. He is the son of a wealthy landlord and influential merchant, and was himself at one time a magistrate of the second class. The Professor is an Oriental scholar, and has travelled widely in India. He has visited Burma, Ceylon, Aden, and even Thibet, as a preacher and teacher of Hindnism. In attributing his conversion to the Bible alone, he says:—"It is the book through which God speaks to man. By constantly reading both the Testaments, I have been able to understand the true religion and the only Mediator."—*C.M. Intelligencer*.

THE Annual Survey of the Missions of the American Board in Asiatic Turkey is heart-stirring reading. For seventy years its missionaries have been working there; but the powers of evil have of late dealt such deadly blows that it might seem to a casual view that all the results of these long years of toil have gone down in the general crash, and that the only thing left to do is to withdraw from the field and count all as lost. These missions have indeed passed through a baptism of blood, and wear the aureole of martyrdom. Swept by a storm of massacre, pillage, and fire, the missionaries, men and women without an exception, have remained at their posts and have shared the perils of their people. Some have been stripped of their goods and driven from their burning homes; some have been imprisoned in their houses, and cut off from their associates. But they have been able to open relief works and attend to the sick and wounded, and have saved multitudes of lives and have brought comfort to thousands of broken-hearted and despairing Armenians. In that land, so full of darkness and fear, amongst a people so crushed and distressed, with their work for God so assailed and imperilled, these little bands of American missionaries are nobly standing firm and true, with their faces to the front.—*The Missionary Herald*.

THE Free Church of Scotland Foreign Missions Society spends its energies in four distinct channels—*e.g.*, Foreign work, chiefly in India and Africa; Colonial, Continental, and in Missions to the Jews abroad. The Sixty-sixth Report of the Society gives a brief summary of the work in all four departments. The Livingstonia Mission is perhaps the best known of all. It is just twenty-one years since all Scotland united to send out to the heart of Africa the philanthropic expedition which resulted in the Livingstonia and Blantyre Missions. By preceding the trader, the soldier, and the administrator, instead of following him, as in almost every case, Christian philanthropists have been able to create a vast colony of immediate agricultural and prospective mineral wealth, and have starved or wiped out the slave-traders on Livingston's lines. This Mission is now able to report of five well-founded stations; seven languages are reduced to writing; the Bible, well illustrated, is printed on the spot by the converts; forty schools train 8,000 youths; and industrial and medical missions are in full swing.

THE Official Handbook of the Presbyterian Church of England contains reports and information about all the various missions and institutions connected with that denomination. The reports

of the China Mission stations are encouraging. The College at Amoy is full, with nearly twenty students preparing for the ministry. A presbytery has been formed in Formosa, and two native pastors have been ordained there. During the recent disturbances there consequent on the war, a number of native Christians were put to death. The Society's two missionaries were the ambassadors from the inhabitants of Tainafu to the Japanese, and negotiated the surrender of the city, so that the Japanese army entered it without the firing of a shot on either side. Much of the scholastic and medical work which had been stopped is now going on with much hopefulness.



THE anniversary of the Reading Auxiliary of the L.M.S., which was held in the last week of October, is described in the local papers as a Missionary Festival. Commencing with a prayer-meeting on the Saturday, special sermons were preached in the three Congregational churches the following day. The deputation were the Rev. A. N. Johnson, M.A. (Home Secretary), Rev. J. R. Bacon (S. India), and Miss Gill, of Benares. On Monday, a ladies' conference, followed by tea, was held, presided over by Mrs. Hurry, one of the Directors of the Society. Tuesday was the Children's Day, and a lantern lecture was given by the Rev. J. R. Bacon to a crowded audience of young folks. On Wednesday a conversazione was held in the large Town Hall, which was suitably decorated with missionary maps, pictures, and curios from the London Mission House. Refreshments, an organ recital, and some excellent singing from the "Elijah," preceded the large meeting over which Dr. Hurry ably presided.

THE Sheffield Young Men and Young Women's Missionary Bands, which are ever to the front in all good and helpful work, have formed a class for the study of foreign missions. The main object of this class is to assist missionary speakers and students, and is held once a month. The syllabus promises well. Papers on the "History of Missions," "Answers to Criticisms from Without," "Considerations of Criticisms from Within," and many other kindred subjects are to be read by ladies and gentlemen, and then discussed.

THE Missionary Guild in connection with the Albion Congregational Church, Hammersmith (pastor, Rev. A. R. Shrewsbury), has lately held its fourth annual meeting. The Guild is in connection with our Society, the conditions of membership being the signing of the Guild Agreement:—"I promise to make some definite effort to further the interests of the L.M.S." The report

stated that the Guild's donation of £8, promised in support of a native teacher in Travancore, had again been successfully collected. The programme of papers, discussions, &c., had been equal in every respect to any previous one.

A MISSIONARY entertainment of a unique and enjoyable kind was recently given in the large Lecture Hall of Norwood Congregational Church, Liverpool, in aid of the funds of the Ladies' Auxiliary. The pastor, Rev. E. R. Barrett, B.A., presided, and the programme was of a two-fold character, embracing a number of musical items and a specially-written missionary dialogue, from the pen of the Rev. W. J. Wilkins. This dialogue was divided into three parts, music being interspersed. The first scene is laid in an Indian mission-house, the conversation taking place between a resident lady missionary and an English lady friend who has called unexpectedly upon her in the course of taking "the grand tour round the world in eighty days." The missionary, Miss Smith, is delighted to see her old friend, and proceeds to give her a description of her own life and the duties on the mission station. The visitor, Miss Harriss, who at first regards missionary work as very insipid and uninteresting, becomes greatly interested as Miss Smith proceeds with her narrative. The second scene is laid in the Mission School, the work of which is in full progress. Accompanied by Miss Smith, Miss Harriss enters. Miss Smith describes everything to her friend, who is amazed by what she sees and hears. Miss Harriss herself questions the children, and learns something of the horrors of the system of child-marriage from a girl of ten, who for two years has been under the ban of Indian widowhood. The third scene opens with Miss Smith and her visitor in a zenana. Miss Harriss is introduced to three of the resident Bengali ladies, and through Miss Smith, as interpreter, converses with them upon their strange life in the zenana. In the end, Miss Harriss confesses that she is charmed by what she has seen and heard, and declares that if she continues in the same mind to the end of her trip she will come back to share the mission work with her old friend. The admirable plan of the dialogue enabled the services of a number of young ladies of Norwood Sunday-school to be requisitioned for its recital, thereby greatly enhancing the general interest in it. The parts were carefully prepared and recited with good effect. During an interval, brief missionary addresses were delivered by Rev. W. J. Wilkins and Miss E. Horton, Miss Horton giving a touching account of Indian zenana life. The net amount of £10 13s. 6d. was realised by this most enjoyable and successful entertainment.

IN connection with the Leicester United Young People's Missionary Society an exhibition of curios, banners, pictures, scrolls, &c., took place at London Road Chapel on Thursday and Friday, November 5th and 6th. Contributions of valuable articles had been obtained from many local friends, and from the Baptist Missionary Society, whilst from our own Mission House came many boxes of exhibits. Perhaps the centre of attraction was the table upon which was displayed the "Carey Collection." As Wm. Carey laboured in Leicester as pastor of Harvey Lane Chapel, it was very appropriate that, through the kindness of the Baptist Missionary Society, various articles that

once belonged to the great missionary were exhibited. It was with evident interest and reverence that Carey's Bible, watch, Greek New Testament, communion cup (used at Moulton), stitch-bone and boot burnisher (used in his cobbling days), knife and fork, &c., were examined. There were stalls also for missionary literature and refreshments. The exhibition was opened on the Thursday at 11.30, and all day there was a continual stream of visitors, and at night the chapel was inconveniently crowded when there was a Young People's Rally. On Friday the exhibition remained open for Sunday-school scholars, and some hundreds availed themselves of the opportunity. In every way this somewhat unique missionary endeavour was very successful.



WE have received from the secretary of the Scripture Gift Mission (of which the Archdeacon of London is president) specimens of Illustrated Gospels designed for gratuitous distribution. These publications comprise the Four Gospels and the Epistle to the Romans in English; the Gospel of John in Spanish, Portuguese, Modern Greek, and Arabic; and the Gospel of Luke in French. Other portions are in preparation. The type is readable, the paper is good, and the illustrations—which are from original drawings by the well-known artists, H. A. Harper and J. Clark—have been engraved in first-class style. The object of the Scripture Gift Mission is to promote the circulation of the Scriptures; the reading of one of these Illustrated Gospels, so unconventional in appearance, having frequently led to the study of the complete Bible in its familiar form. From the last report it appears that during the previous twelvemonth 168,000 Illustrated Gospels, in various languages, were put into circulation by the Mission at a cost of £623. The Mission has no paid agents; the bulk of each edition has been forwarded as free grants to Christian workers at home and missionaries abroad, numberless testimonies having been received as to their usefulness as an evangelistic agency. We heartily bespeak for this worthy object the generosity of our readers. The honorary secretary is Mr. W. Walters, 84, St. Paul's Churchyard, London, E.C.

## ANNOUNCEMENTS.

### DEPARTURES.

The REV. EBEN. HAWKER, Mrs. Hawker, and child, returning to COIMBATOUR, SOUTH INDIA, left England October 19th.

The REV. A. P. BEGG, Mrs. Begg, and two children, returning to CALCUTTA; MISS LELLA ROBINSON, returning to BERRAMPUR; the REV. J. H. BROWN and Mrs. Brown, appointed to CALCUTTA, and MISS LARGE, proceeding to CALCUTTA, embarked at Liverpool, per steamer *City of Bombay*, October 22nd.

The REV. OTTO STURSBURG, appointed to BERRAMPUR, embarked for Calcutta, per steamer *Nubia*, October 23rd.

The REV. S. J. LONG, Mrs. Long, and two children, returning to COIMBATOUR, SOUTH INDIA, left England October 28th.

The REV. A. L. ALLAN and Mrs. Allan, MISS F. DUTHIE and MISS B. DUTHIE, returning to NAGERCOIL, TRAVANCORE, and MISS BROWN, returning to MADRAS, embarked per steamer *Coromandel*, November 6th.

The REV. C. G. SPARHAM, Mrs. Sparham, and child, returning to HANKOW; MISS A. L. COUSINS, M.D., appointed to HANKOW; REV. H. ROBERTSON, appointed to KING SHAN; DR. WOLFENDALE, appointed to CHUNG KING; REV. A. J. HUTCHINSON, appointed to AMOY; REV. J. S. WASSON, appointed

to CHIANG CHIU, and MISS MAY MACGOWAN, proceeding to HONG KONG, embarked at Southampton, per North German Lloyd steamer *Bayern*, on November 9th.

MR. R. A. HICKLING, returning to CHIK BALLAPUR, left England for Marseilles, November 14th.

The REV. J. G. HAWKER and Mrs. Hawker, returning to BELGAUM; REV. E. HERBERT LEWIS, appointed to BELLARY, and MISS GILL, returning to BENARES, embarked at Marseilles, per steamer *India*, November 21st.

### ARRIVALS.

MRS. TERRELL and child, from HANKOW, CHINA, per steamer *Himalaya* October 15th.

The REV. BOWEN REES, from MATABELELAND, per steamer *Dunvegan Castle*, at Plymouth, October 31st.

DR. SEWELL S. MCFARLANE, Mrs. McFarlane, and two children, from CHICHO, CHINA, per steamer *Prinz Heinrich*, at Southampton, November 19th.

### BIRTHS.

JONES.—On September 6th, at Farafangana, Madagascar, the wife of the Rev. E. Pryce Jones, of a daughter.

CAMPBELL.—On October 4th, at Jammalamadugu, South India, the wife of the Rev. W. H. Campbell, of a daughter.

### DEATHS.

COLEY.—On October 14th, at 35, St. Augustine's Road, N.W., Herbert Henry, eldest son of the Rev. Henry Coley, formerly of Almora, North India, aged 15 years.

GILL.—On November 11th, at Sydney, New South Wales, the Rev. W. Wyatt Gill, D.D., formerly of the Hervey Islands Mission, South Seas, aged 66 years. (By telegram.)

CHATTERTON.—On October 7th, at Madras, Mr. J. D. Chatterton, formerly of Neyoor, Travancore, South India.

### ORDINATIONS.

On October 18th an ordination service was held at Morningside Congregational Church, Edinburgh, in connection with the appointment of Mr. E. HERBERT LEWIS to mission work at Bellary, South India. The meeting was presided over by the Rev. David Caird, who, after an address, asked the usual questions, which were replied to by Mr. Lewis, who also gave a short address. The ordination prayer was given by the Rev. W. D. McLaren, M.A., and the charge was delivered by the Rev. Professor Hodgson, D.Sc., M.A., D.D. The Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour.

On October 21st, an ordination service was held at Forest Gate Congregational Church, in connection with the appointment of MR. OTTO STURSBURG to mission work at Berrampur, North India. The usual questions were asked by the Rev. G. A. Christie, M.A., and the charge delivered by Rev. A. Cave, D.D., Principal of Hackney College. The ordination prayer was given by Rev. J. Radford Thompson, M.A., and the field of labour was described by the Rev. R. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society.

On Thursday evening, October 22nd, an ordination service was held in the Congregational Chapel, Chapel-in-the-Field, Norwich, when MR. HENRY ROBERTSON was ordained prior to his departure as a missionary to King Shan, China. The meeting was opened with prayer by Rev. John Lewis, and was presided over by the Rev. J. Holden, M.A., who also asked the usual questions. Portions of Scripture were read by Rev. W. D. Hayward. An address was delivered by Rev. J. P. Perkins, and a statement made by Mr. Robertson. The ordination prayer was offered by Rev. G. S. Barrett, D.D., and the charge to the missionary was given by Rev. O. C. Whitehouse, M.A. The Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour.

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